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CHRISTIANITY versus WAR

**A Presentation of Scriptural and Christian
Teaching upon the Subject of Carnal Warfare
and the Taking of Human Life, together
With Experiences of Conscientious Ob-
jectors in the World War**

**Compiled and Edited By
ELDER D. C. MOOMAW**



**The Press of
The Brethren Publishing Co.
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This book is dedicated, as a memorial, to my beloved father, Elder B. F. Moomaw, and dear mother, who, by their loyalty to the fundamental doctrine of love and peace, as taught by our loving Lord in the New Testament, shielded their sons from the tragedies of the battlefields of the war of secession, in the sixties of last century, and also of:

Our Beloved Son, Daniel Clovis Moomaw, who was sent to France and killed in the battle of the Argonne on October 5, 1918.

PREFACE

As the generations of men come and pass, authentic records of their lives illuminate the horizon of the past and give a prophetic forecast of the inevitable future.

We are making history. This statement is supported by declaration in the blessed Book, that "no man liveth to himself and no man dieth to himself." Every act that we perform, every word that we utter, our very thoughts that cast a gleam or gloom over our faces, yields its fruits, either for good or evil.

Records of events which we pass on to the generations yet unborn, have their harvest of results that uplift or debase, as they are conformable to the spiritual agencies which taint or embellish them.

Our lives are prefaces of the books, written or unwritten, which posterity will print a thousand years hence, and we assume an awful responsibility when we appear on the stage as actors in the great drama.

May we aspire to, and receive, a special benediction from the infinite Father, to the end that we may exemplify the teaching of the immaculate Master in our lives, so that, even in our thoughts, we may illustrate our Loyalty to Him, reducing them to constant obedience to the immortal Word.

In this book we want to crystallize the foregoing suggestions and we pray for divine approval.

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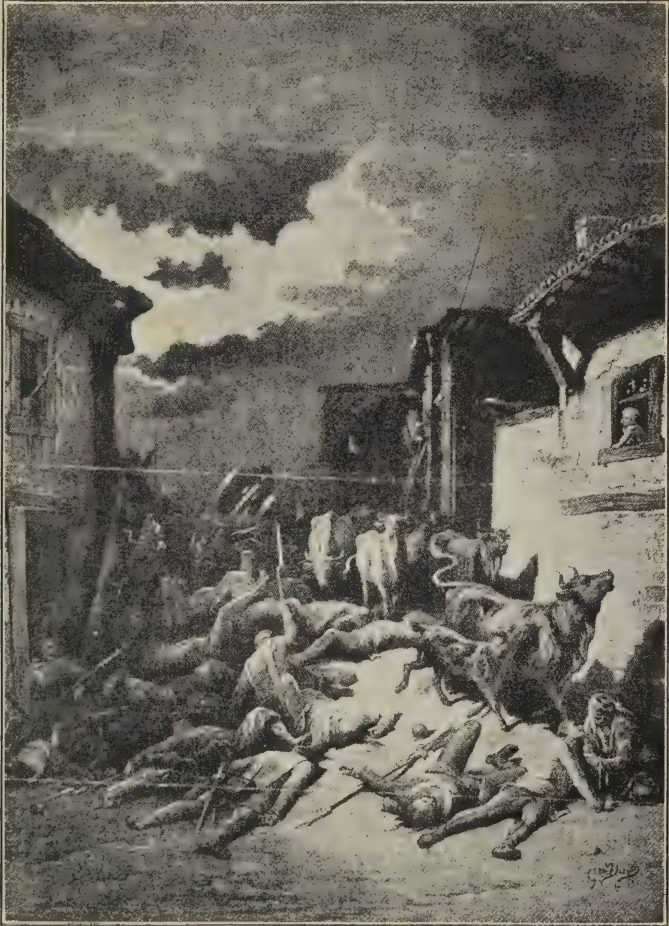
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THE HORRORS OF WAR
From the painting by Gustave Dore.

INTRODUCTION



In presenting the contents of this book to the generation which is now in custody of the welfare of the world it is our wish and prayer that it be buttressed by immaculate truths and embellished by the radiance of thoughts, words, and actions in perfect accord with the mind and heart of our loving and beloved Master.

It will contain records of events in the lives of men and women who have met and solved one of the gravest problems which the immortal Nazarene committed to His followers, that of adjusting our lives to His doctrines when those doctrines come in conflict with the schemes of worldly government.

The Apostles met the portentous issue in their day when the civil rulers commanded them "not to speak or teach at all in the name of Jesus."

The prompt and decisive reply was "whether it is right in the sight of God to hearken unto you more than God, judge ye, but we cannot but speak the things we have seen and heard." Within recent years we have been brought face to face with the same conditions. Our Lord, with an emphasis and decisiveness that cannot be gainsayed or logically refuted throughout his beautiful life, taught and preached the law of love and peace with all of its multitudinous variations and applications, the record of which is found on every page of the New Testament. This doctrine which is fundamental and which is the basis of the immortal superstructure was preemptorily set at nought during the recent war in Europe and America by our rulers, and our young men who were subject to the law of

conscription were forced to enter the military service of the country. The emergency became exceedingly grave when they refused to obey military commands, and this book will record the history of those transactions. It will also embody current literature in advocacy of the peace doctrines of the New Testament, and that pertaining to criticism and antagonisms of those who took issue with us and disputed our right and obligation to refuse obedience to commands which were contradictory to the commands of our Lord.

There will be other features along the same general lines, all of which will be discussed to show the church and the world that the only ground on which we can base a hope or prayer for the salvation of the world, is the acceptance of the gospel of love and peace, and that the church is the sole arbiter of the methods of its application to these imperative needs.

We will also incorporate sketches of the attitude of other religious organizations which stood with ours in the great crisis. Quakers, Mennonites, and other organizations emphasized their opposition to war, as we did by refusing to participate in any of the functions of the military regime and they partook with us the hardships which brutal militarism inflicts for disobedience to orders.

There will be other features, which are intended to maintain, and promulgate the fundamental doctrine of love and peace as the supreme basis of the doctrine of our Lord and Master.

One of the tragic anomalies of the passing generations is the alignment of the vast majority of professing Christian and religious organizations with professional militaristic methods of carnal war in the administration of civil governments, exceeding military leaders in the bestiality of that Satanic spirit.

On this account it behooves us to stand more firmly for the doctrines of our dear Lord, that the principles

for which he suffered, fought, and died should not perish from the earth, and leave its tortured millions of helpless, defenceless people in the hands of demons.

I need not tell our readers that the doctrines which are specially stressed herein represent the attitude of the Church of the Brethren on the subject of peace and love as a fundamental element in our denominational curriculum. With our people there is no midway between brotherly love and carnal war, no compromise. Our position is the same whether war rages rampant or whether the lovable dove of peace sweetly coos the sacred refrain of "peace on earth and good will toward men." It also affords us supreme pleasure to show that our Quaker and Mennonite brethren are co-workers with us in the divinely ordained mission and suffered with our people rather than to imbue their hands and souls with the blood of the victims of war. Special mention is made of the great work which the Quakers did in alleviating the sufferings of the wounded soldiers and reconstructing the devastated areas of the war zones, in which they devoted millions of dollars and employed thousands of their young men and women, to the glory of our peace loving Lord, far beyond the measure of our church.

We ask a prayerful consideration of the principles which we sponsor and advocate in this book, and test their loyalty to the teachings of the Lamb of God by comparison with the greatest of all books, **The New Testament.**

PRAYER

Our Loving Heavenly Father, at this time of great perplexity and trouble we come to Thee for Thy special help and comfort. This world, which lieth in wickedness, is torn asunder with wars and famines and pestilences and millions of the peoples of the nations are

perishing because they have forgotten Thee, and have set at nought the blessed gospel of love and peace which Thy well beloved Son, Jesus Christ, brought from Thee, and have done honor and homage to the gods of this world, to the lusts of the flesh and have accepted the inspiration of the great deceiver, Satan.

In this time of our great sorrow and helplessness we come to Thee for strength and wisdom and grace which, alone, can cause the prince of evil to fail in his work of dominating the rulers of the nations, and their consequent destruction. We humbly pray Thee to demonstrate Thy infinite sovereignty by bringing to nought the counsels of the wicked rulers of the nations, and purging the world from the devices and wiles of the devil.

We humbly beseech Thee to hasten the coming of Thy Son back to the world to destroy the power and kingdom of Satan and set up His kingdom of peace and love, so that "wars shall cease unto the ends of the earth and the bow shall be broken and the spear shall be cut asunder." Psalm 46:9.

We humbly beseech Thee to help Thy children who, in obedience to the command of our Savior, are "preaching peace" in His blessed name that the time may speedily come when the hearts of the peoples of the world shall be purged from the lust for blood, and the doctrines of the gospel of our Lord shall be their consuming desire.

We humbly beseech Thee to forgive the sins that we have committed against the gospel of Thy well beloved Son which have brought on us the great distress with which we are now afflicted and let Thy face shine upon us as it does in behalf of those who love and serve Thee out of a pure heart.

We humbly beseech Thy special grace and blessing on this book and ordain, wilt thou, in thy infinite love, that it may be a benediction to those who read its pages

and bring into their hearts the precious message, through the Holy Ghost, that the greatest of all things in this world is love, and may its transforming power bring them into the image and likeness of our blessed Savior. We beseech Thee that it may be a beacon to illuminate the dark shores of a lost world, a trumpet signal, calling on the benighted peoples of the world to open their hearts to the gladsome message of "Peace on earth and good will toward men."

We offer these supplications to Thee in the name of our Lord Jesus Christ who told us when He was in the world that "whatsoever ye shall ask the Father in My name, He will give it to you." (John 16:23). Amen.



Compilation Of Scriptural Testimonies In Favor Of Love And Peace And Goodwill And For- giveness Of Enemies, As They Are Recorded In The New Testament

We present to the readers of this book a compilation of several hundred passages from the New Testament which treat, with a superlative emphasis, the doctrines of love and peace, the purpose of which is to develop certain psychological traits of character which form the basic foundations of formulas essential to the perfection of that relationship which should exist between peoples and nations, and between peoples and God.

These scriptures are so clear in their verbal constructions, and their logical conclusions, and so definite in their interpretation, and so clear in their authorization, and so conspicuous in their adaptation to the divine purpose, that no person who is not mentally or spiritually obtuse can misunderstand or misapply them. When our Lord tells us that "peace-makers are the children of God" we know whose children are the war-makers. When He says "It hath been said by them of

old time, "an eye for an eye and a tooth for a tooth, but I say unto you resist not evil," it is a waste of time to appeal to the Old Testament for warrant to kill our enemies in war. When He says "we should love each other, not as Cain who slew his brother," we would be fools to maintain that God will not condemn us for the killing of our brother in war, as he condemned Cain. When He tells us that "His kingdom is not of this world, else His disciples would fight that He would not be delivered to the Jews, "It would show spiritual blindness, deafness and dumbness, to justify war for any cause by warrant of our Lord. When He says "whosoever killeth his brother is a murderer and no murderer hath eternal life"; who, but Satan could, make the same person believe that he would not have to make his bed in hell if he killed a brother in war?

When He says "by this shall all men know ye are my disciples if we have love one to another," would it be inconsistent with sane reasoning to say, if we did not love each other we would be Satan's disciples?

When He says "I judge no man but the words I speak shall judge every man at the last day," let the facts sink deep into our hearts that the words set forth in this compilation of passages will confront us when we appear before the Judge at the last day, and that they condemn or justify us as we obey or disobey them.

In compiling the following extracts from the immaculate Testament we have only chosen those which bear unequivocal relation to the subject of peace and love, as contra-distinct from hate and war. There are innumerable passages that implicitly testify against war. In the inspired letters of the ordained Apostles the disciples are uniformly referred to as "brother" or brethren and when that term is used war is logically condemned. The term "brother" is a misnomer when men meet on the battle field with the avowed purpose to slay each other.

Kindred terms, such as "disciples," "the elect," "sheep," the "new birth," are spiritual antipodes to the spirit of war, and there are hundreds of them, many of which, singly, would be ample testimony condemnatory of war. "In the mouth of two or three witnesses every word shall be established," how much more when the number reaches up into the thousands? Even one of this vast number will suffice to establish the conviction that our salvation from hell is contingent on its observance. Let us note the testimony which is found in Matthew 5:43, 44. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you."

And in Matthew 7:25, 27 we have the arbitrament of this matter as follows, "and every one that heareth these sayings of mine and doeth them not, shall be likened to a foolish man who built his house on the sands and it fell and great was the fall of it."

I adduce one other testimony, a correlation of the foregoing. "If a man say, I love God, and hateth his brother (killeth him in war) he is a liar, for if he loveth not his brother whom he hath seen how can he love God whom he hath not seen?" John 4:20.

We tell the readers of these excerpts that they will be judged by them in the final day. Our Lord has said "I judge no man but the words I speak shall judge every man in the last day."

Shall men and women, who know that their salvation is absolutely contingent on believing and obeying the gospel of our blessed Lord, as they find it in the New Testament, and from which these excerpts are taken, turn their faces and hearts to Satan, the arch deceiver, in repudiation of the blessed doctrine of love and peace and good will? May God forbid.

Matt. 3:16. "And Jesus, when He was baptized went up straightway out of the water, and, lo, the Heavens were opened unto Him, and He saw the spirit of God descending like a dove and lighting upon Him." The Dove is the emblem of peace.

Matt. 5:3. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Spiritual pride is the acme of the administration of carnal war.

Matt. 5:4. "Blessed are they that mourn for they shall be comforted." Wars make mourners

Matt. 5:5. "Blessed are the meek for they shall inherit the earth." Meekness is the antipode of the spirit of war.

Matt. 5:7. "Blessed are the merciful for they shall obtain mercy." Mercy is the antipode of the spirit of war.

Matt. 5:9. "Blessed are the peace makers for they shall be called the children of God." Whose children are the war-makers?

Matt. 5:38. "It hath been said by them of old time. (Under the Mosaic law) an eye for an eye and a tooth for a tooth, but I say unto you resist not evil, but, whosoever shall smite thee on thy right cheek, turn to him the other also."

Matt. 5:21. "Ye have heard that it was said by them of old time thou shalt not kill, and whosoever shall kill shall be in the danger of the judgment. But I say unto you whosoever is angry with his brother without cause shall be in danger of the judgment and whosoever shall say thou fool shall be in danger of hell fire."

Matt. 5:43. "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thy enemy."

Matt. 5:44. "But I say unto you, love your enemies, bless them that curse you, do good to them who hate you and pray for them who spitefully use you."

Matt. 5:45. "That ye may be the children of your Father which is in heaven." If we do otherwise we be-

come the children of the devil.

Matt. 5:46. "For if ye love them which love you, what reward have ye? Do not the publicans the same?"

Matt. 5:47. "And if ye salute your brother only what reward have ye? Do not the publicans the same?"

Matt. 6:10. "Thy will be done on earth as it is done in Heaven." They do not kill each other in Heaven.

Matt. 6:12. "And forgive us our debts as we forgive our debtors."

Matt. 6:14. "For if ye forgive men their trespasses, your Heavenly Father will forgive your trespasses."

Matt. 6:15. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Matt. 7:12. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them for this is the law and the prophets." The golden rule.

Matt. 7:15. "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves." Men who preach war in Jesus' name are the false prophets.

Matt. 7:21. "Not every one who saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in Heaven." His will is love and peace.

Matt. 7:26. "And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man who built his house on the sand." The sayings of Christ are written in chapters 5-6-7 of Matt.

Matt. 10:16. "Behold I send you forth as sheep among wolves." **Lambs** and **sheep** are emblematic of the spirit of the disciples of our Lord.

Matt. 18:10. "Take heed that ye despise not one of these little ones."

Matt. 18:15. "Moreover, if thy brother trespass

against thee go and tell him his fault between thee and him alone, and if he shall hear thee thou hast gained thy brother." Do not kill him in war.

Matt. 18:21. "And Peter came to Him and said how often shall my brother sin against me and I forgive him, till seven times?"

Matt. 18:22. "Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." Compliance with these instructions will make wars forever impossible.

Matt. 18:29. "And his fellow servant fell down at his feet and besought him saying, have patience with me and I will pay thee all."

Matt. 18:30. "And he would not but went and cast him into prison till he should pay the debt." This is the malign spirit of war.

Matt. 18:32. "Then his lord said unto him, O thou wicked servant, I forgave thee all of that debt because thou desirest me."

Matt. 18:33. "Shouldst thou not have had compassion on thy fellow-servant, as I had pity on thee?"

Matt. 18:34. "And his lord was wroth and delivered him to the tormentors till he should pay all that was due him."

Matt. 18:35. "So likewise shall My Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother's trespasses."

Matt. 19:16. "And behold one came and said unto him, Good Master what shall I do that I may have eternal life?"

Matt. 19:17. "And He said if thou wilt enter into life keep the commandments."

Matt. 19:18. "He saith unto Him, Which? Jesus said, Thou shalt do no murder."

Matt. 19:19. "Thou shalt love thy neighbor as thyself."

Matt. 23:8. "One is your Master and all ye are

brethren.”

Matt. 25:33. “And He shall set the sheep (His disciples) on His right hand and the goats (Satan’s disciples) on His left.”

Matt. 24:16. “Then let them which be in Judah flee to the mountains.” This was spoken to His disciples concerning Jerusalem when it should be surrounded by the Roman army in the year 70. War for defense.

Matt. 25:40. “Verily I say unto you, inasmuch as ye did it not unto one of the least of these my brethren ye did it not unto me. And those shall go away into everlasting punishment.”

Many of the followers of our Lord were punished ferociously during the world war, because they would not serve in the armies in killing their brethren. Even so our Lord holds our persecutors, the militaristic, guilty of inflicting the same punishment on Him.

Mark 9:50. “Have salt in yourselves and have peace one with another.”

Mark 10:19. “Do not kill.”

Mark 11:25. “And when ye stand praying, forgive, if ye have ought against any, that your Father, which is in Heaven, may forgive your trespasses.”

Mark 12:17. “Render unto Caesar the things that are Caesar’s and to God the things that are God’s. If the rulers of the world commanded you to break one of the commands of God you should disobey them.

Mark 12:31. “Thou shalt love thy neighbor as thyself. There is none other command greater than this.”

Mark 12:33. “To love God with all our hearts, and with all our understanding, and with all our soul, and our neighbor as himself, is more than all whole burnt offerings.” This is the love of God that we keep His commandments.”

Mark 13:22. “For false Christs and false prophets shall rise and shall show signs and wonders to seduce,

if possible the very elect." These are they who preach that it will please God and Christ if we kill our enemies in war.

Luke 1:79. "To give light to them that sit in darkness and in the shadow of death to guide our feet in the way of peace." He is speaking of the mission of Christ.

Luke 2:14. "Glory to God in the highest, and, on earth peace and good will toward men." The Annunciation.

Luke 3:14. "And the soldiers demanded of him saying, what shall we do? And he said unto them, Do violence to no man, and be content with your wages." A very harmless soldier that.

John 1:29. "Behold the Lamb of God that taketh away the sin of the world." The Lamb is the sacred emblem of peace.

John 5:42. "But I know you, that ye have not the love of God in you."

John 8:44. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning." He is the father of all murderers.

John 10:4. "And he putteth forth his own sheep, he goeth before them and the sheep follow him for they know his voice." There are eleven verses in this chapter which emphasize the emblem of the sheep and the shepherd as a fitting declaration of the pacific spirit of our Lord and His disciples. The militarist is impersonated by the wolf.

John 13:35. "By this shall all men know that ye are My disciples if ye have love one to another.' If we do not have love one for the other, if we hate and kill our brethren in war we are not His disciples.

John 13:14. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." If we have this spirit we will not kill our

brother.

John 13:34. "A new commandment I give unto you that ye love one another, as I have loved you that ye also love one another."

John 13:35. "By this shall all men know ye are My disciples, if ye have love one to another." Otherwise we are Satan's disciples.

John 14:23. "If a man love Me he will keep My words."

John 15:12. "This is my commandment that ye love one another as I have loved you." He loved us so affectionately that He died on the cross for us, and He asked us to love each other in the same manner (if need be). If we have this spirit, think you, we could kill each other, as His professed followers did in the world war: millions of them?

John 15:13. "Greater love hath no man than this, that a man lay down his life for his friends."

John 15:14. "Ye are my friends if ye do whatsoever I command you." If we disobey His commands we are Satan's friends.

John 18:36. "My kingdom is not of this world, else My servants would fight that I should not be delivered to the Jews." If wars for self defense could be allowed by our Heavenly Father this would be the occasion.

John 21:15. "Feed my lambs."

John 21:16. "Feed my sheep."

Acts 2:44. "And all that believed were together and had all things common." If this spirit prevailed among the nations, it would destroy the commercial spirit which is the cause of most of the wars. When Satan is chained in the pit, during the millennium, the communistic spirit will prevail.

Acts 10:36. "The Word which God sent unto the children of Israel preaching peace by Jesus Christ."

Rom. 1:29. "Being filled with all unrighteousness,

maliciousness, envy, murder, malignity, haters of God, spiteful, proud inventors of evil things, without natural affections, unmerciful." In these traits St. Paul gives us a correct view of the psychology of the militarist.

Rom. 3:14. "Whose mouth is full of cursing and bitterness."

Rom. 3:15. "Their feet are swift to shed blood."

Rom. 3:16. "Destruction and misery are in their ways."

Rom. 3:17. "And the way of peace they have not known."

In these passages we have a portrait of the spiritual qualities of an unregenerated man and it fitly describes the advocates of carnal war.

Rom. 8:9. "Now, if any man has not the spirit of Christ he is none of His." Christ did not have the spirit of carnal war.

Rom. 12:9. "Let love be without dissimulation." "Dissimulation" is the Cain type.

Rom. 12:10. "Be kindly affectioned one to another, with brotherly love, in honor preferring one another."

Rom. 12:14. "Bless them that curse you. Do not kill them."

Rom. 12:17. "Recompense to no man evil for evil."

Rom. 12:18. "If it be possible live peaceably with all men." If you cannot live peaceably with them let them alone. Do not kill them.

Rom. 12:19. "Dearly beloved avenge not yourselves, but give place unto wrath, for it is written, vengeance is mine, I will repay, saith the Lord."

Rom. 12:20. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink."

Rom. 12:21. "Be not overcome of evil but overcome evil with good."

Rom. 13:8. "Owe no man anything but to love one

another, for love is the fulfilling of the law."

Rom. 13:9. "Thou shalt not kill. Thou shalt love thy neighbor as thyself."

Rom. 13:10. "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law."

Rom. 14:10. "But why dost thou judge thy brother or why dost thou set at nought thy brother?" They kill him in carnal war.

Rom. 14:17. "For the kingdom of righteousness and peace and joy in the Holy Ghost."

Rom. 14:19. "Let us therefore follow after the things which make for peace, and things wherewith we may edify one another."

Rom. 15:7. "Wherefore, receive ye one another as Christ also received us to the glory of God."

Rom. 15:33. "Now the God of peace be with you all. Amen."

Rom. 16:16. "Salute one another with an holy kiss." This is the way of our Lord. Satan's way is to run a bayonet through him.

Rom. 16:20. "And the God of peace shall bruise Satan under your feet shortly."

1 Cor. 1:10. "Now I beseech you brethren, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind." This is death to the spirit of war.

1 Cor. 7:15. "God hath called us to peace."

1 Cor. 11:33. "Wherefore, my brethren when ye come together to eat, tarry one for another." The spirit of brotherly love.

1 Cor. 13. This is properly called "the love chapter" It shows that holy passion so vividly, so perfectly, which, of itself, is absolute warrant that the spirit of carnal war cannot exist where it is dominant in men's hearts. If there was not another reference to spiritual love in the New Testament, the pacifist would not lose his cause in behalf of world peace.

1 Cor. 13:1. "Though I speak with the tongues of men and angels and have not love I am become as sounding brass or a tinkling cymbal."

1 Cor. 13:2. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." "Nothing" as to spiritual development.

1 Cor. 13:1. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love it profiteth me nothing."

These spiritual achievements would seem, at a casual glance, to be absolute assurance of our acceptance with God, but it lacks the element of love as the foundation of all our hopes, and militarism would be absolute assurance that we lacked the fundamental element of love. The succeeding four verses specialize the characteristics of love. Let us measure ourselves by the standard they set forth. Let us see whether we can go on the battlefield with the satanic machine of wholesale murder and maim and kill our brothers by the millions, in accord with that standard.

1 Cor. 11:4. "Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up."

1 Cor. 11:5. "Doth not hehave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

1. Cor. 11:6. "Rejoiceth not in iniquity but rejoiceth in the truth."

1 Cor. 11:7. "Beareth all things, believeth all things, endureth all things."

The four succeeding verses refer to the changing conditions relative to our physical and spiritual growth.

1. Cor. 11:13. "And now abideth faith, hope, love, these three, but the greatest of these is love." Our belief in the absolute sovereignty of God, the virgin birth

of Christ, the personality of the Holy Ghost, the sanctity of baptism, our transformation into the image of God, the efficacy of the holy sacrament of bread and wine will all be ineffective if we do not possess the greatest of them all, charity.

1 Cor. 14:1. "Follow after love and desire spiritual gifts."

1. Cor. 16:11. "Conduct him forth in peace."

1 Cor. 16:14. "Let all your things be done with love."

1 Cor. 16:24. "My love be with you all in Christ Jesus."

1. Cor. 16:20. "All the brethren greet you. Greet ye one another with the holy kiss" Think you, it would not have been better for the world if the European and American Christians (reputed) had followed the Apostolic advice, than that of Satan, which resulted in the murder of millions of people?

1. Cor. 14:33. "For God is not the author of confusion but of peace, as in all the churches of the saints."

2 Cor. 6:6. "In all things approving ourselves by long suffering, by kindness, by the Holy Ghost, by love unfeigned." The love of Cain was feigned. The love displayed on the battle field is feigned.

2 Cor. 8:24. "Wherefore show ye to them, and before the churches, the proof of your love."

2 Cor. 10:3. "For, though we walk in the flesh, we do not war after the flesh."

2 Cor. 10:4. "For the weapons of our warfare are not carnal but mighty, through God to the pulling down of strong holds, (verse 5) and bringing into captivity every thought to the obedience of Christ."

2 Cor. 13:11. "Finally brethren, be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you."

2 Cor. 13:12. "Greet one another with an holy kiss."

The kiss which Judas gave Jesus, when he betrayed Him, was an unholy one, a traitorous kiss, of the militaristic type.

Galatians 5:6. "For in Jesus Christ, neither circumcision nor uncircumcision availeth any- thing, but faith which worketh by love."

Galatians 5:13. "For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another."

Galatians 5:14. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

Galatians 5:15. "But if ye bite and devour one another, take heed that ye be not consumed one of another."

Galatians 5:16. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Galatians 5:19. "Now the works of the flesh are manifest, which are these, hatred, variance, wrath, strife, seditions, envyings, murders, and such like."

Galatians 5:22. "But the fruit of the Spirit (of Christ) is joy, peace, longsuffering, patience, meekness, gentleness: against such there is no law." The antipode of the Satanic spirit of war.

Galatians 6:2. "Bear ye one another's burdens, and so fulfil the law of Christ."

Galatians 6:10. "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Ephesians 1:4. "According as he hath chosen us in him that we should be holy and without blame before him in love."

Ephesians 1:15. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints."

Ephesians 2:17. "And came and preached peace to you which were afar off."

Ephesians 3:17. "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love."

Ephesians 4:2. "With all lowliness and meekness, with longsuffering, forbearing one another in love."

Ephesians 4:3. "Endeavoring to keep the unity of the spirit in the bonds of peace."

Ephesians 4:15. "But speaking the truth in love, may grow up into Him in all things, (verse 16) making increase of the body unto edifying of itself in love."

Ephesians 4:26. "Be ye angry and sin not, let not the sun go down upon your wrath."

Ephesians 4:27. "Neither give place to the devil," that is, do not let him tempt you to kill your enemy, if you have one.

Ephesians 4:31. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice."

Ephesians 4:32. "And be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

Ephesians 5:2. "And walk in love, as Christ hath also loved us."

Ephesians 6:5. "And your feet shod with the preparation of the gospel of peace."

Ephesians 6:23. "Peace be to the brethren and love, with faith from God the Father, and the Lord Jesus Christ."

Philippians 1:9. "I pray that your love may abound yet more and more."

Philippians 4:9. "Those things which ye have learned and heard and seen in me, do and the God of peace shall be with you."

Philippians 4:21. "Salute every saint in Christ Jesus. The brethren which are with me greet you."

Philippians 4:22. "All the saints salute you." There

were no militarists in that group.

Col. 1:4. "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints."

Col. 1:8. "Who, also, declared unto us your love in the spirit."

Col. 2:2. "That their hearts might be knit together in love."

Col. 3:8. "But now ye also put off all anger, wrath, malice." Rid yourselves of these satanic traits and you will not want to kill anybody.

Col. 3:13. "Forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye."

Col. 3:14. "And above all things put on love, which is the bond of perfectness."

1 Thes. 1:3. "Remembering, without ceasing your work of faith and labor of love."

1 Thes. 3:12. "And the Lord make you to increase and abound in love, one toward another and toward all men."

1 Thes. 4:9. "But as touching brotherly love ye need not that I write unto you, for ye yourselves are taught of God to love one another." Satan teaches us to hate and kill each other, contradicting God, as his nature leads him.

1 Thes. 5:8. "But let us, who are of the day, be sober, putting on the breastplate of faith and love."

1 Thes. 5:15. "See that none render evil for evil unto any man."

1 Thes. 5:22. "Abstain from all appearance of evil."

1 Thes. 5:26. "Greet all the brethren with an holy kiss." Do not kill them.

2 Thes. 1:3. "We are bound to thank God always for you, brethren, because your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth."

2 Thes. 3:15. "Yet count him not as an enemy, but admonish him as a brother."

1 Timothy 1:5. "Now the end of the commandment is love out of a pure heart, and of a good conscience."

1 Timothy 2:2. "Pray for kings, and for all in authority, that we may lead a peaceable and quiet life."

1 Timothy 6:11. "But thou, O man of God, flee these things and follow after righteousness, faith, love, meekness."

2 Timothy 1:7. "For God hath not given us the spirit of fear, but of power and of love, and of a sound mind."

2 Timothy 1:13. "Hold fast the form of sound words which you have heard of me in faith and love, which is in Christ Jesus."

2 Timothy 2:22. "Flee youthful lusts, but follow righteousness, faith, love, peace."

Titus 3:3. "For we ourselves were sometime foolish, serving divers lusts living in malice and envy, hateful and hating one another."

Titus 3:15. "All that are with me salute thee." "Greet them that love us in the faith."

Philemon 1:5. "Hearing of thy love and faith, which thou hast toward the Lord Jesus and toward all the saints."

Philemon 1:7. "For we have great joy and consolation in thy love."

Hebrews 6:10. "For God is not unrighteous to forget your work and labor of love, in that ye have ministered to the saints."

Hebrews 10:24. "And let us consider one another to provoke unto love and good works."

Hebrews 12:14. "Follow peace with all men and holiness, without which no man shall see the Lord." If we do not follow peace, whom will we see? Let the patrons of carnal war answer that question.

Hebrews 13:20. "Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, (verse 21) make you perfect in every good work to do His will."

James 1:27. "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Wars make widows and fatherless children.

James 2:8. "If you fulfil the royal law according to the scriptures, Thou shalt love thy neighbor as thyself, ye do well."

James 2:11. "If thou kill, thou art become a transgressor of the law."

James 2:13. "For ye shall have judgment without mercy that have shown no mercy."

James 3:17. "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy."

James 3:18. "And the fruit of righteousness is sown in peace, of them that make peace." Blessed is the peacemaker.

James 4:1. "From whence come wars and fightings among you? Come they not from your lusts that war in your members?"

James 4:2. "Ye lust and have not, ye kill and desire to have and cannot obtain, ye fight and war, yet ye have not."

James 4:3. "Ye ask and receive not because ye ask amiss, that ye may consume it on your lusts."

James 4:11. "Speak not evil one of another brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law."

James 5:16. "Confess your faults, one to another, and pray for one another."

1 Peter 1:22. "Seeing ye have purified your souls in obeying the truth, through the spirit, unto un-

feigned love of the brethren, see that ye love one another with a pure heart, fervently."

1 Peter 2:1. "Wherefore laying aside all malice, and all guile, and envying and evil speakings."

1 Peter 2:17. "Honor all men. Love the brotherhood."

1 Peter 2:25. "For we were as sheep going astray, but now we are returned unto the shepherd and Bishop of our souls."

1 Peter 3:8. "Finally, be all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

1 Peter 3:9. "Not rendering evil for evil, or railing for railing."

1 Peter 3:11. "Let him eschew evil, and do good, seek peace and ensue it."

1 Peter 4:8. "Above all things have fervent love among yourselves, for love covereth a multitude of sins."

1 Peter 5:14. "Greet ye one another with a kiss of love." Peace be with you all that are in Christ Jesus. Amen."

2 Peter 1:7. "And to godliness, brotherly kindness, and to brotherly kindness, love." If these things do not "abound" in us, according to St Peter's declaration, the work of Satan will.

2 Peter 3:14. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

1 oJhn 2:9. "He that saith he is in the light and hateth his brother is in darkness even until now."

1 John 2:11. "But he that hateth his brother is in darkness and knoweth not whither he goeth, because darkness hath blinded his eyes."

1 John 3:10. "In this the children of God are manifest and the children of the devil, whosoever doeth not righteousness is not of God neither he that loveth not

his brother."

1 John 3:11. "For this is the message that ye heard from the beginning, that we should love one another."

1 John 3:12. "Not as Cain who was of that wicked one (Satan) and slew his brother."

1 John 3:14. "We know we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

1 John 3:15. "Whoso hateth his brother is a murderer, and we know that no murderer hath eternal life."

1 John 3:16. "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for our brethren." Contrariwise in in war, we kill our brethren.

1 John 3:17. "But whoso hath this worlds goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

1 John 3:18. "My little children let us not love in word, neither in tongue, but in deed and in truth."

1 John 3:23. "And this is His commandment that we should believe on the name of the Son of God, and love one another as He gave us commandment."

1 John 4:7. "Beloved let us love one another, for love is of God, and every one that loveth is born of God."

1 John 4:8. "He that loveth not knoweth not God, for God is love."

1 John 4:11. "Beloved if God so loved us we ought also to love one another."

1 John 4:12. "If we love one another, God dwelleth in us."

1 John 4:16. "God is love and he that dwelleth in love dwelleth in God and God in him."

1 John 4:18. "There is no fear in love, but perfect love casteth out fear, because fear hath torment."

1 John 4:20. "If a man say I love God and hateth his brother he is a liar, for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

1 John 4:21. "And this commandment have we from Him that he who loveth God, loveth his brother also."

1 John 5:1. "Whosoever believeth that Jesus is the Christ is born of God and every one that loveth Him that begat, loveth him also that is begotten of Him."

1 John 5:2. "By this we know that we love the children of God, when we love God and keep his commandments."

2 John 1:5. "Now I beseech thee, not as though I wrote a new commandment unto thee, but that we had from the beginning, that we love one another."

2 John 1:6. "And this is love, that we walk after His commandments."

Jude 1:2. "Mercy unto you and peace and love be multiplied."

Jude 1:11. "Woe unto them for they have gone in the way of Cain." The same old murderer.

Jude 1:12. "These are spots in your feasts of love, when they feast with you."

Revelation 13:10. "He that leadeth into captivity shall go into captivity, he that killeth with the sword shall be killed by the sword."

Rev. 20:7. "And when the thousand years were passed (The millennium) Satan shall be loosed out of his prison."

Rev. 20:8. "And shall go out to deceive the nations; (as he is doing now) to gather them to battle, the number of whom is as the sand of the sea."

Rev. 20:9. "And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city, and fire came down from God out of Heaven and devoured them."

Rev. 20:10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever." If any one doubts Satan's inspiration of war let him read the 9 verses quoted herein. When he is in prison during the thousand years there will be no war. Even the lust of blood, which carnivorous animals possess now, will be taken from them. Even the eating of flesh was not known among men till after Satan began his dominion.

We could add passages from the New Testament, hundreds of them, which, by unassailable implication, testify against carnal war. When you find the terms "brethren," "brothers," the "elect," "sheep," lambs and kindred words, the logical construction aligns them with the conditions of love and peace. When our Lord told St. Peter, in 21 St. John 13, 14, "feed my lambs" and "feed my sheep" he employed an emblem that described the pacific spirit of His disciples. Had they the love of the martial type he would have used the term "wolves" and "kids." They are antipodes to sheep and lambs. The latter are historically peaceful, while the former are habitually belligerent.

It is utterly useless to parade and flaunt the menace of war in the face of these hundreds of specific testimonies against it. They are innumerable, and, to attempt to refute them, or diminish their weight, signifies absolute dominance of the arch enemy of our Lord Jesus Christ, His divine Father and of mankind. the prince of evil, the author of all the miseries that have afflicted this world since the beginning of the tragedy in the Garden of Eden.

THE SERMON ON THE MOUNT, THE CONSTITUTION OF THE WORLD

Since the world began there has no production come before it like unto that sermon. Philosophers, statesmen, scientists, poets, hierarchs, have given the cause of humanity, the best of their brain and hearts. Policies, theories, creeds, standards in morals and religion, have been promulgated through the ages, but they have only been erratic creatures of a day or generation, and then passed into compulsory oblivion.

But the wonderful "Sermon" came from a heart and mind infinitely divine, and has amply met every condition which was essential to human welfare, of every age and race, as potential today as it was when it came from immortal lips, as full of practical admonition and instruction, as piquant with warning, and as definite in conclusions, as a sick and sinful world needed.

It went to the innermost depths of human emergencies, into the privacy of the household, the marts of trade, the judgment hall, the political forum, the seclusion of the penitent, the glare of the religious arena, everywhere that men and women were found, in all the multitudinous activities of mortal life, and it gave a remedy for every human ill, and a landmark for every wayfarer, and a luminous beacon for every shadow, and a solvent for every doubt, a bridge for every chasm, a shield for every venomous dart, a panacea for every human ill, whether of the body or soul, of time or eternity, as immaculate as its immaculate Author, a supreme challenge to the critic whether of this or the spirit world. We have only occasion to note its bearing and relation to the subject of carnal war in view of the purpose to give to the readers of this book a logical exposition of the teaching of our Lord on that subject.

Those first nine verses, distinguished by the cognomen of "beatitudes," each of them giving the terms on which special blessings would come, are each a direct testimony in behalf of peace and love.

The first: "Blessed are the poor in spirit for theirs is the kingdom of God," presents a positive antipode to the military spirit. The latter is the acme of perverted human pride and exaltation, and can never attain to the kingdom of God, because it is the bulwark of the kingdom of Satan. If war is not hell there is no hell, and if it is not inspired by the devil there is no devil."

"Poverty of spirit" is properly interpreted to emphasize the grace of humility, one of the most distinguished and preeminent of the virtues which our Lord so gloriously exemplified in every feature of His psychology, self abasement which assures us of ultimate exaltation. "He that abaseth himself shall be exalted." Those who do not conform to that ideal can never enter the kingdom of God.

"Blessed are they that mourn for they shall be comforted," the next in order, is especially addressed to those who sorrow because of sinful propensities, of spiritual infirmities, of the buffeting of Satan, those who are persecuted for righteousness sake, those who are the innocent victims of carnal war, of whom there are millions throughout the earth. War is Satan's instrument to afflict mankind with every element that brings destruction and fills the earth with mourning and sorrow and dries up the sources of joy and gladness. It is the mission of war to bring mourning and, countervailing it, is the mission of our Lord to "comfort those who mourn." "Blessed are the meek for they shall inherit the earth." Meekness has every feature that war has not, diverse traits in the minutest degree, an alien in the arts of wickedness, bound by every rule in the category of military law, despised

and condemned as the characteristic of the poltroon, scorned as a trait fit only for the scum and dross of the vulgar rabble.

A person who possesses that exalted virtue is mostly concerned for the welfare of others and reaches the peak of earthly glory by obedience to the law of sacrifice, the divine law of service, of self abnegation, in every thing, the antithesis of the military spirit. The inheritance of the earth to which reference is made, is the culmination of that pleasing statement in Psalm 37:9, "Those who wait on the Lord shall inherit the earth." The advocate of war has absolutely no relation with, or interest in "the Lamb of God which taketh away the sin of the world" and who has given us the purest example of meekness. "Blessed are they who hunger and thirst after righteousness for they shall be filled." In the vocabulary of the militarist there is no such word as "righteousness." They disown any vital relation with that grace. It is supremely an attribute of our Lord, whose Father was the "God of love." War has every essential moral element that differentiates it from righteousness.

This virtue is derived from a fundamental principle of the moral law which is attuned to the divine law, whose basic principle is "right." War determines the question of might, an implacable foe of **right**. It disdains argument, or logic, or reason, or justice; simply "might" and nothing more. Do I mean that there are no just wars? We do not argue that question. Our God has settled that. There are no questions or contentions or controversies which could not be adjusted by the rule of righteousness if the strong nations of the world would unite to debar carnal war, and thus, when the argument is sought to show its incompatibility with Christianity, there can be no exceptional causes without dishonor to our Lord, and discredit to the Holy Ghost, which inspired the testimony of the

divinely ordained Apostle.

"Blessed are the merciful for they shall obtain mercy." There is not a trait of the human nature that is less in evidence in military administration than that of mercy. It is scorned as an example of physical and moral flabbiness. Every page of history, which records martial achievements, shows indisputedly the absolute bar to the display of the divine attribute of mercy. Vengeance is the demoniacal impulse that prevails in wars. It would be impossible to promote war on the basis of mercy. As soon as that grace touched the hearts of the warriors the battle would cease.

In the coming prophetic day, when we go before the judgment seat for the final assignment of our eternal home, our work, as an advocate of carnal war, will close the door of mercy, for that boon is only for those who have been merciful in their relation to their fellow creatures. "Blessed are the merciful for they alone shall obtain mercy."

"Blessed are the pure in heart for they shall see God." There are multitudinous factors in war that effectually close and harden our hearts to the exercise and development of purity. Hate, vengeance, wilful murder, robbery, waste of everything that is essential to our comfort, physical or spiritual, are all absolutely destructive of purity of thought, word or action, and these features are synonyms for the characteristics of carnal war.

Every antipode of purity of heart are the dominant traits of the professional militarist, and "seeing God" as a loving Father will never be revealed to them?

"Blessed are the peacemakers for they shall be called the children of God."

This superlative declaration as to the paternal relationship of the war-maker, by implication, is the last word in the argument on that theme. There is no possible bridging of the chasm between the paternal an-

cestors of the peace-makers and war-makers. They are definitely aligned, and their eternal welfare is assured.

It has been maintained that wars have been necessary as the divine agency to settle international controversies. Once upon a time, as the legends phrase it, a certain country in Europe was the scene of a devastating war and the outcome was the complete destruction of all life within that area. The conqueror reported to his ruler that "he had established universal peace in that country" but it was the peace of death. That has been the method which has been adopted by military leaders through all the years and will be 'till Satan is chained in the bottomless pit. If there were no other reference to the relation of war with the doctrines of our Lord, this would suffice to determine their spiritual relationship, to the eternal doom of the war-maker.

"Blessed are they which are persecuted for righteousness sake for theirs is the Kingdom of Heaven."

It will greatly facilitate the solution of this controversy to know that the only source from whence the persecuting spirit has germinated during this generation is the military caste, and the only subjects thus afflicted are the people who are opposed to carnal war. Such a state of affairs is conclusive evidence that war is not of the Christian's God. During this late war the conscientious objectors were persecuted by, or with the connivances of the rulers of the belligerent nations, too horrible to describe. They were imprisoned, and tortured, crucified, starved, confined in barracks filled with men dying from infectious diseases, deprived of their possessions, scourged, buffeted, scorned, cursed, and evil entreated in ways beyond measure and without number. In a large measure, they were most bitterly reviled by leaders of Protestant religious organizations, ordained teachers of the doctrines of our Lord, and every sanction was extend-

ed to their tormentors, from pulpit and press, without abatement or compunction of conscience. No condition could more effectually clarify the situation than the fact that the spirit of war is identical with the spirit of persecution, and as "theirs is the kingdom of Heaven" it is not difficult to determine to what kingdom their persecutors belong.

Passing on to other features of the wonderful sermon, we quote 5, Matthew 21, 22, 23, as follows: "It hath been said by them of old time thou shalt not kill but I say whomsoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother Raca (a term expressing contempt) shall be in danger of the council, and whosoever shall say thou fool, shall be in danger of hell fire." This so effectually excludes the killing of our brothers in war, as it is done continuously and savagely in reputed Christian countries, that no comment is needed. A wayfaring man, though a fool in other things, could not err in determining the trend of the message of the great teacher.

In verses 38 and 39, we have another phase of the doctrine of non-resistance. "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also." The phrase "resist not evil" is interpreted to forbid retaliation. The essence of war is retaliation. Reprisals for offences of every kind are an immutable law of militarism, even unto death.

"Turning the other cheek" is so far contemned by military usages that no comparison could be maintained, yet it effectually and definitely describes the spirit of our Master and the spirit of His disciples, and is so utterly at variance with the bellicose spirit of war that no further notice is needed. The watchword of the professional soldier is still "an eye for an

eye and a tooth for a tooth," which tells our Lord "to keep His mouth shut."

Verses 43, 44, 45 stress the pacifist sentiment beyond the reach of the cavilor. "Ye have heard that it hath been said that thou shalt love thy neighbor and hate thine enemy but I say unto you love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven." If we do not meet the terms which assures our relationship to God, we must take our place among Satan's children. There is no way of escape. Love and hate are as diverse as God and Satan. The former is supremely the attribute of God, the latter as supremely the attribute of Satan. Wars cannot be fought by the power of love. Hate must be invoked before the impulse to kill has taken possession. Love must die before a person can kill an enemy.

Before America entered into the great war, the press and pulpit launched a crusade of hate that swept the people into the bloody maelstrom, as it were, over night. Germs of hate were sown in camp, on the march, in the fateful charge, on the street, in the political arena, in the pulpits, wherever the lust of war surged through men's and women's hearts.

Our Lord says we must "love our enemies." But the reputed Christian countries have passed the sacred bounds of the divine injunction. They not only do not love their enemies but they have ceased to love their brethren. That sacred passion is practically dead throughout the earth. All the wars that have deluged the world in blood and tears and destruction, for the past thousand years, especially those which have been fought recently, notably the pseudo-civil war in America, and the late European war, were fought by and between communicants of the same religious (protest-

ant) organizations, brother killing brother, and desolating homes and breaking hearts by the million, and glorifying their murderous achievements by rapturous song and eloquent oration.

It is true there was a species of love that ran, exotic, through the breasts of the belligerents, to which reference is made in 1 John 3:11, 12. "For this is the message that ye have heard from the beginning (in the Sermon on the Mount) that we should love one another. Not as Cain who was of that wicked one (which is the devil) and slew his brother." (A church official said to me, during the Civil war, that he could love a person and kill him too. That kind of love is of the Cain variety.) Satan has a substitute for every divine virtue and they have been adopted and justified by the multitudinous masses of his clerical dupes. He is the arch deceiver and his triumphs today exceeds anything since the Noahic deluge.

There is an additional horror attached to the crime of fratricide, and a corresponding penalty. "Whoso hateth his brother is a murderer and no murderer hath eternal life." 1 John 3:15. In the view of our Lord there is no sin more defiant of the divine injunction, and yet it is condoned and justified by His assumed followers, and the bitterest persecution is inflicted on those who are loyal to fundamental commands.

We wish to note the perfect correspondence of the promises in behalf of those who oppose carnal war. In verse 9, of 5 St. Matthew, the peace-makers are called "the children of God." In the 45th verse those who love their enemies are called "the children of your Father which is in Heaven." There is absolutely no difficulty in determining the paternal alignment of the opposing elements in this controversy.

Passing on to verse 12, chapter 7 we have the "golden rule," to wit. "Whatsoever ye would that men should do to you, do ye even so to them."

Should the doctrine and spirit of this rule possess men's hearts, every problem would automatically adjust itself. It comprehends every phase and adjunct of justice, personal honor, righteousness, and every incentive to carnal war would be eliminated; in a word, it would bring into direct action every thing that would make conditions in this world as they are in Heaven. The 15 short words contains the seeds which would bear the luscious fruits of love, joy, peace, prosperity, good-will, humility, gentleness; in fact it is pregnant with every feature in the psychology of our Lord and Master.

Yet the nations and religious organizations and benevolent associations are all aligned with the forces of evil to bring to nought the benignant Doctrine embodied in this immaculate golden rule.

We have in the 21st verse of Chapter 7, the reaffirmation of the terms of our entrance into the Kingdom of Heaven. "Not every one that saith, Lord, Lord, shall enter into the kingdom of Heaven but he that doeth the will of My Father which is in Heaven." That "Will" is stressed, in all its details, from the beginning to the end of the New Testament. In hundreds of passages, each and every one of which are explicit conditions of entrance into heaven and the terms are so absolutely unequivocal that an offender will be without excuse. Let us note a few. "He that doeth the will of God abideth forever." 1 John 2:17. "Whosoever shall do the will of God the same is my brother, my sister and mother." Mark 3:35. These are enough. "By the mouth of two or three witnesses my word shall be established." There is but one conclusion that is scriptural and logical, from all of these testimonies and that is, the closing of the door of Heaven against the advocates of carnal war. The closing of the sermon under exposition substantiates this declaration beyond the possibility of honest criticism.

"He that heareth these sayings of mine and doeth them, I will liken unto a wise man which built his house on a rock, and the rain descended and the floods came and the winds blew and beat on that house and it fell not for it was founded on a rock."

"And every one who heareth these sayings of mine and doeth them not, shall be likened unto a foolish man who built his house on the sand and the rain descended and the floods came and the winds blew and beat upon that house and it fell and great was the fall of it."

Reading the passages in this discourse, stressing love of enemies, the glory of the peacemaker, forgiveness of trespasses, loving our brethren, doing the will of the Father as it is done in Heaven, the blessedness of mercy, the "turning of the other cheek," the promulgation of the golden rule as the basis of all human conduct, and the sanctity of "the will of our Father who is in Heaven," and then reading the story of the absolute disregard and contemptuous indifference to, and flagrant disobedience of, the peoples of the Christian world, we have the most amazing demonstration of the power of satanic deception since human history began.

With the Church of the Brethren, these sayings of our Lord have the same weight and meaning, as they relate to our final destiny, as the doctrines of the absolute sovereignty of God, the virgin birth and the divinity of Christ, the immaculate personality of the Holy Ghost, the inspiration of the Holy Scriptures, the fundamental characteristics of the commandments relating to church organization. The solemn warning is given, "that if we keep all the sayings of our Lord, saving one, we are guilty of all."

The terms of salvation are definite and a wayfaring man (that is an honest man) cannot err therein and the punishment for disobedience is fixed which is banishment from Heaven and an eternity in hell. Choose

ye this day whom ye will serve. Let others do as they will but as for us, the Church of the Brethren, and all peacemakers, "we will serve the Lord."

We pray that our readers may make special and decisive note of the ultimate outcome that awaits them in the final decision. If we hear the sayings of our Lord in this sermon and do them we will be placed on His right hand and shall be the blessed of the Father. If we hear these sayings and do them not we will be placed on His left hand and will hear the awful sentence, depart into everlasting fire.

It is doubtless noted by our readers that we have not recognized the super-wonderful "Lord's Prayer" in our comments. It is a prominent feature in the super-wonderful sermon and deserves the most determinate consideration in its vital relation to the question of war vs. love and peace. In recognition of this fact we have given it special notice in a separate chapter, and its pertinence to the subject will be properly acclaimed by Spirit filled people.



THE LORD'S PRAYER IN ITS RELATION TO CARNAL WAR

It was in perfect accord with the eternal fitness of things that the disciples of our Lord would ask Him to teach them to pray as "John the Baptist taught his disciples." They were passing out from the Mosaic dispensations into one, the dominant features of which they but dimly comprehended. Prior to that period they addressed their prayers to the God of Abraham, Isaac and Jacob, but now the beloved Son of God himself had come and had assumed the leadership in the forms of worship and they wanted definite instructions on the vital feature of prayer. In the gospel records, Matt. 6:9 and Luke 11:2, we have the most concise

form in which it would be possible to address, "Our Father in Heaven" in prayer. It will meet every emergency and amply covers every point which bears on our relation to Him and His relation to us.

It does more than that. It has an especial bearing on our relation to our fellow mortals, and, also on our relation to beings in the spirit world. In a practical sense it opens the "everlasting doors" of Heaven and brings us face to face with those whose dwelling place it has been through all the past ages. It has also a definite bearing on our conduct as it concerns those spiritual associates of ours and also on those with whom we are associated in this world.

In a striking, imperative sense it has a special relation to the common and universal obsession of the human psychology in favor of carnal war, by implication, I will say.

In the following exposition of that prayer we want to emphasize that feature as it finds expression in our habitual repetition, "Our Father who art in Heaven." There are multitudinous families in the fleshly realm but there are only two in the spiritual, the family of God and the family of Satan. These relationships are plainly differentiated throughout the Bible. In instances without number God is referred to as the Father of those who believed in and obeyed the Lord Jesus, and those who did not believe and obey, as the children of the devil.

This relationship is established by our works. 1 John 3:10, emphasizes the sentiment that "whosoever loveth not his brother is of the devil, and in John 5:17, we have the testimony that the work of our Lord was the work of the Father. "The Father worketh hitherto and I work."

The Father and Son were always in perfect accord, the Father, the God of Love and the Son a sponsor of

the Father. Love is the symbol of God and of His Son.

Hate is a symbol of Satan, and each a complete antipode of the other. The logical conclusion, from these unassailable premises is that advocates of war are not the children of God and therefore are, mocking Him when they pray "Our Father which art in Heaven."

The second phrase "Hallowed be thy name," expresses our purpose to give it the reverence which is its preeminent possession.

But when we sponsor carnal war, which is the ordained function of Satan, we dishonor God's name and hallow the name of Satan, and nothing could savor of insincerity and hypocrisy more flagrantly. Try to get a faint glimpse of a battle field scene where thousands of strong young men are dead and dying, ghostly pale, and shrieking in the awful agony of mangled bodies and lingering death if you want to comprehend the horrible mimicry of an abettor of war, demurely pulsing that loving sentiment, "Hallowed be thy name."

In the next sentence we pray "Thy kingdom come." When we utter that surpassing wonderful prayer, it is a rational supposition that we will work in accord with our prayer. To do otherwise would be the most unpardonable hypocrisy. To pray for one thing and then to work for another is unbelievable, but for the prophetic declaration that, "because they received not the love of the truth that they might be saved, God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth." 2 Thes. 2:11, 12.

There could not be a more clarifying declaration that war is an inseparable characteristic of Satan's kingdom, than the prophetic statement in Isaiah 11, which gives us a view of conditions when the doctrines and policies of our Lord shall prevail throughout the earth. Note these traits, "The wolf shall dwell with

the lamb, and the leopard shall lie down with the kid and the calf and the young lion together, and the little child shall lead them, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand in the cockatrice's den. They shall not hurt nor destroy in all my holy mountain for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

We have in this category a succinct survey of conditions which form the basis of the kingdom of our Lord, love and peace, even in carnivorous animals and serpents, how much more in men, made in the image of our Lord. Corroborative of the foregoing we will note another demonstration of the features of the two kingdoms, in Rev. 20. In this portrait we have Satan bound and cast into the bottomless pit where he was held for a thousand years, at the end of which period he was loosed and went out to deceive the nations, as he does now, and he gathered them together to battle, when fire came down from Heaven and devoured them.

These references and comments are produced to show that war is a prevailing, universal feature of Satan's kingdom and it impresses, with condemnatory force, the supreme folly of prayer for the kingdom of God to come when our hearts are filled with the sulphurous fumes of carnal war, and our hands are dripping with the blood of our brothers slain on the fields of battle. Succeeding our prayer for the coming of God's kingdom, we pray that "His will be done on earth as it is done in Heaven." We have little direct knowledge of how His will is done in Heaven. Some millenniums ago there was war in Heaven when "Michael and his angels fought against the dragon, and his angels, and he was cast out into the earth. This was not a war of physical form like our carnal wars. There is no mention of the killing of any one. It was

one of limitless, unconquerable moral and spiritual power when right prevails against might, simply because it is right. It is one of the immutable laws of God.

What are supposedly the prevailing conditions in Heaven which inspire our prayer, that the same be done on the earth? In the first place perfect love dominates every element, every sentiment, every act, every word, every thought. It is the supreme test of the controlling, absorbing, consuming loyalty of every person and every spirit, to God and Christ and to each other. Classes are unknown, cliques are anomalous, schisms are malodorous, strifes and contentions are as poison to the heart, everything is rich and sweet and pure. I think when St. Paul wrote the 4, 5, 6, 7 verses of 13th 1 Corinthians he had a vision of the spiritual and social state in Heaven. Let me repeat the pretty story. "Love suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." All those features of Heavenly conditions are as diverse from carnal war as God is diverse from Satan, as Heaven is from hell, as light is from darkness, as life is from death.

With a full consciousness of all these facts, men go into battle with all the horrible implements of slaughter by wholesale, followed by the unspeakable horrors of battle fields where millions of men are deliberately, malignantly, ferociously murdered with the uttermost demoniacal glee, glorifying the orgy by acclaiming the bloody revel, as an achievement of the loftiest, in the category of national heroics and unsullied honor.

And yet men pretending ordination from God, to function in behalf of the Loving Savior, abet and applaud, to the uttermost, all of the aforementioned hor-

rors and with voices attuned with heavenly melodies pray that "God's will be done on the earth as it is done in Heaven." There is nothing in the achievements or performances of men's or angel's tongues, there are no words in any language, in this or all past ages combined, to describe the absolute and pernicious incongruity and hypocrisy of such an attitude. It is a most flagrant, conscious, negation of their own prayer, a nullification as potent as Satan could suggest, a betrayal exceeding the atrocity of Judas Iscariot, a perfect paradox.

A prayer of potential possibilities is next in order for exposition: "forgive us our debts as we forgive our debtors." Note our Lord's comment on the prayer in succeeding verses, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not men their trespasses neither will your Heavenly Father forgive your trespasses."

There could not be a plainer statement of the condition of forgiveness on the part of our Father. It is perfect in its simplicity, in its honesty, in its cleanliness, in its adaptation to human environment.

It is also most remarkable for the gravity of the challenge. Our Father established that relationship to himself and to our fellow humans in a form that places the entire responsibility for our future state on ourselves, with absolute power to make it conserve our weal or deluge us in unspeakable woe.

Let us see how the war advocates meet the issue. Our rulers, inspired by the "lusts which war in our members," launch a war and millions of young men are drawn in the meshes of the military sect. Religious organizations everywhere, saving a few, enter, with wholeheartedness, into the scheme and applaud and justify and extol, to the limit of their vocabulary, and pour into the hearts of their people the baneful seeds of hate and revenge. They tell them that love

and peace and forgiveness are ideals, unattainable and impracticable in this age, and will only be realized, in some remote period of which we have no comprehensible, prophetic forecast.

In the assemblies for divine worship, patriotism is exalted as the highest attainment in honor of our Father, and functioning for spiritual development is relegated to the shadow of the indefinite future.

Millions of our young men are sent, by compulsion, over the battle fields of Europe to suffer and die, to kill their enemies or be killed by them, with the approval of the reputed ministers of righteousness in whose custody their souls have been consigned.

Through all these stages of national and religious activities, the beautiful Lord's prayer is on every tongue, in every heart, pleading for bread, for forgiveness, for help in times of temptation, exalting the Father, yet, through it all, in which the soul is completely absorbed, the vengeance of God, which brings eternal punishment, is fixed as immovable as the foundations of Heaven itself. They become the sole arbiters of their own destiny, and its infliction is as certain as the voice of the infinite God can make it, "if ye forgive not men their trespasses neither will the Father forgive your trespasses."

Following this feature of the prayer it is suggested that we pray "give us this day our daily bread." We will not enter the contest whether this is confined to our physical, material "bread." Such a question is not essential. It may mean both, it may mean only one.

Let us assume that it only refers to material food. Millions of men and women, all around the world repeat the formula daily. They are sufficiently conscious of the fact that our material food comes from "Our Father who art in heaven." That is affirmed with emphasis in the great Book that "every good and perfect gift cometh from God." When we utter that prayer

it would be the supremest arrogance and selfishness for us to think of ourselves only. It would be spiritual idiocy for us to fail to include all the people of the world among the recipients of that gift. It would be the spirit of the prayer of the man who prayed "for himself and his wife, his son John and his wife, we four and no more."

It concerns us to know what is the intent of the supplicant who is responsible for, or a willing participant in, or apologist of, or sponsor, or abettor of carnal war, when we voice that part of the immortal prayer.

One of the methods of the militarist, who directs war activities, is to deprive "the enemy" of food. Blockade of all sources of supply are established and the purpose to starve their enemies becomes oftentimes effectual. When this matter is in progress the solemn prayer "give us this day our daily bread," comes from their tongues, volubly and with seeming pathos, but back in their hearts the passion to deprive others of the essential blessing, by physical force, burns with satanic ferocity and fiendish glee and he hails the message that starvation has compelled the surrender of the foes.

Could there be more flagrant perversion of the beautiful sentiment of that prayer? Could there be a more defiant disregard of the passion of love which our Father manifests for all his hungry children in this cold, dark, lost world? Could there be a more perfect conformity to the malignant spirit of Satan than our purpose to prevent others from sharing with us this material gift of God. In summary, it is just as though we would take measures to encompass our loving Lord, the immaculate Son of the Father with the bars of starvation. "In as much as ye have done it to the least of these my brethren ye have done it unto me."

As a concrete result of such a perversion of the

prayer, millions of men, women and children, perished with hunger during the bloody world war, and no people more vociferously glorified the awful tragedy than those who mechanically repeat that prayer, and none will more certainly meet the awful doom when they are called before the Judge of the quick and the dead at the last day. People who applaud and justify carnal war should never repeat that prayer.

Passing to the last feature of the immortal document we pray that, "He lead us not into temptation but deliver us from evil." This leadership, of which reference is made, is not directly personal, but by implication, that is, He **permits** Satan to tempt His children. Job's experience furnishes definite testimony in justification of the contention. Temptation to sin, when consciously resisted, is an agency needful to spiritual development. It is said "blessed are ye when tempted if ye endure." At that stage of spiritual growth we have absolute assurance that Our Father will deliver us from the evil results.

But when we enter into a league and covenant to wage carnal war voluntarily, with our hearts in love with every element and device of its satanic nature, with every national and spiritual agency for the determinate purpose to maim and kill our enemies whom the Father, through his Son, commands us to love, with perfect consciousness of the fact that we knowingly, willingly enter into the work of myriad murder, we pray Him "not to lead us into temptation but deliver us from evil." Could brazen impudence be more defiant and more certain to bring divine wrath on those capable of such a prostitution of the solemn service of prayer? Could mockery of the infinite God by human mummies, degenerates in morals, creatures of a senseless day, without vision, with consummate irreverence, be more insensate, more rebellious?

Men consciously bring on themselves such an aggre-

gation of evils, let me say, sorrows unspeakable, indescribable, heinous beyond the possibility of exaggeration, by launching, abetting, inflicting carnal war on each other; war, in which the most efficient employment of the weapons of death is the most glorified, and yet they repeat the petition "deliver us from evil," the evils that have been self-inflicted. Is it possible for us to forecast the quality of the judgment which "our Father in Heaven" will visit on us when we prostitute that holy petition after the fashions of the professional war maker?

We conclude this commentary by a few general observations. The spirit of militarism which dominates reputed religious organizations, voicing its alleged glories in thousands of pulpits, acclaim the Heavenly Father, while they function for the glory of satanic parentage, and plead for the coming of the kingdom of God while they turn the earth upside down in behalf of the kingdom of Satan.

They pray for "God's will to be done on earth as it is done in Heaven," while they belie brazenly their own prayer, by killing their own brethren. They pray that "God would forgive their trespasses as they forgive those who trespass against them" yet, while their breath reeks with the invocation they kill their trespassers. They pray that the Father would not "lead them into temptation, but deliver them from the evil," while they rejoice in the temptation to disobey their loving Lord in the battle orgy and willingly go into the ways of evil by the conscious breaking of every command in the New Testament.

There is but one possible conclusion that sanity draws from this portentous dilemma, which we find in 2 Corinthians 11:13, 14, 15. "For such are false prophets, deceitful workers, transforming themselves into apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light, therefore, it is

no great thing if his ministers also be transformed as ministers of righteousness whose end shall be according to their works."

When the immaculate prayer is concluded, the militarist, the reputed ordained minister of the gospel, the millions of men and women throughout the earth who are habitually, automatically repeating it in their devotions, close by acclaiming the most sacred ascriptions in language the most luminous and beautiful. "For thine is the kingdom, the power and the glory forever; Amen." After enthroning Satan on the highest peak of demoniacal ambition, and after giving him absolute power to dominate the actions of the nations in their bloody wars and glorifying him to the uttermost limit of their power and opportunity, they wickedly look up in the face of the loving Heavenly Father and offer Him "the kingdom, the power and the glory" forever and forever, Amen.



THE GOLDEN RULE

One of the most practical, sensible, human and meritorious, of all the utterances of our Lord is recorded in Matthew 7:12. "Therefore all things whatsoever ye would that men should do unto you do ye even so to them, for this is the law and the prophets." This passage has the high encomium of "The Golden Rule." A world that "lieth in wickedness," as 1st John charges, has perverted this immaculate statement and the practice is to "do unto others as they would do to you and do it first."

A practical application of the doctrine of the immortal rule would heal every hurt in all the affairs and emergencies of life, in all its multifarious forms, political, social, economic, industrial, and religious. It was so intended by its Divine Author.

Were the nations to consider and adjust all of the complicated questions that concern them by this rule there could be no wars. These horrible spiritual debauches are the product of unjust, dishonest, thieving, schemers to obtain from rival nations, possessions to which they have no moral claim; to obtain by force what they could not obtain by negotiation.

This conclusion has perfect corroboration in St. James' statement that "wars come from our lusts which war in our members."

The patent reasons that the nations prefer, calculatingly, to prosecute their schemers through the agency of war rather than through the methods suggested by our Savior justifies the charge that its inspiration is satanic and the non-combatant religious organizations find in it abundant authorization for their testimony and practice.

It further warrants the severest censures against the leaders of the religious organizations who have in their exclusive possession and administration, the only panacea for the sorest malady of an afflicted world and who, not only fail or refuse to commend it, but, contrariwise, aid and abet its conscious violation in practically every war for a thousand years.

This was true during the civil war between the American states, when the leaders of these organizations were the principal agents in recruiting the armies and inflaming their congregations, on both sides, with the satanic spirit of war, and their attitude during the late world war was perfectly consistent therewith.

They have the ordained mission to interpret the Golden Rule, as well as every other direct inhibition of the employment of military force, by their divine Master, and the world will never be healed of its deadly wounds till the divine remedy is applied, and our failure to recommend it is a betrayal of our Lord, as wicked as that of the Apostolic traitor, Judas Iscariot.

“Inasmuch as ye have done it to the least of these my brethren ye have done it unto me.” Millions of the professed disciples of our Lord, are slain on the bloody fields of battle simply because the ordained leaders of our Lord do not bear testimony in behalf of love and peace, and the golden rule.

Let us urge, with all the vehemence and earnestness that the love of peace inspires in our hearts that the ministers of the Church of the Brethren maintain inviolate their stand against the barbarity of carnal war. I need not tell them that our age long position on that subject is the one only guarantee that we are the custodians of the world's only hope, without which our pulpit performances are nothing but “sounding brass and tinkling cymbals.”

(It is cause of exceeding sorrow that in, not a few places, our ministers and bishops openly applauded the late war and favored the bearing of arms and fighting on the battle fields, by our young brethren, in which some were killed; hurled before the judgment seat of God with the stain of blood upon their souls.)

We must maintain the fundamental doctrine and practice of love and peace that have been our glorious heritage since our organization in 1708 if we want our claim to the inspiration of the Holy Ghost to pass to coming generations.

With this “Rule” do you think we can smilingly and serenely look our dear Master in the face and, by honest warrant of His Word, go forth armed with all the grim weapons of death, wound and kill our brethren or even our enemies, if there be such a psychological phenomena as a national enemy, and make orphans and widows by the million, and devastate large areas of habitable country and bring starvation to other millions, and break down all the moral standards, and break the hearts and destroy the homes of other millions? Think you, honest reader, in the face of the rich

heritage of peace and love from the dear Lord and of His lustrous life, that you can expect the approval of the Heavenly Father in the day of judgment with such a record as you make on the field of battle.

And what of the dominant influence in all human activities which, by divine ordination has been given to the leaders of the religious forces of the reputed Christian nations and which is today, and for a thousand years, ever since the days of the Roman Emperor Constantine, who recognized the right of the church to governmental protection; I ask what will be the verdict of history and of the last judgment in view of the fact that the uttermost limit of that power has been in behalf of the law of force, the arbitrament of carnal war, the chance decision of the battle fields, in the pale tragic glare of millions killed and in the unearthly shrieks and moans and curses and prayers of millions wounded. Yes," the clerical powers of the world can make the "golden rule" the basis of settlement of all controversies whenever they yield to the benign influence of the doctrines of the New Testament. Yet, too horrible to contemplate for a moment, the only countries in the world that are not completely obsessed with the military spirit, are those over whose spiritual life the clericals are not in absolute control. The final solution of this vital question is absolutely in their hands and the sin of failure to meet it lieth at their door. "If we see the sword coming on the land and fail to warn the people, the people will perish and their blood will be required at our hands." Ezek. 33:6.

Write the blessed "Rule" on your denominational banners, write it in your creeds, observe it in your administration, make it vital in your schedule of denominational standards, preach it from your pulpits, let its saintly glare shine in your literature, beautify your homes with its sweet message in pictured stories that adorn its walls, and the deathly wounds which have

afflicted the world for thousands of years will be automatically healed and your God will be glorified and Satan will be bound in the bottomless pit.

Let us make the "Golden Rule" a vital feature in our denominational curriculum and the Father's benediction will illumine our spiritual horizon as the blazing sun brightens the morning skies.



EXPOSITION OF 1ST CORINTHIANS, 13TH CHAPTER IN ITS RELATION TO CARNAL WAR

The preceding chapter is devoted to the establishment of harmony in the Corinthian congregation. There seemed to be imperfect comprehension of the relation of the officials toward each other, and concerning the spiritual endowments of the various incumbents. St. Paul gave a very lucid comparison of the functions of the officers to the different parts of the human body, and he clearly established a fundamental principle in their administration which emphasized the the independence and inter-dependence of the various officials. This condition, and the methods of adjustment was, in a restricted sense, mechanical; which means, the possibility of successful administration, independent of the Holy Spirit. Sentiment, or personal abstraction, or self-effacement was not essential to a successful performance of their duties. It would need a measure of common sense, efficiency in the comprehension of the details of their various departments, harmony of purpose to eliminate the possibilities of friction.

St. Paul clearly foresaw the open door to dissension. In a previous chapter he pointed sharply to the fact that their spiritual development was almost nil, and, in order to bring to their attention a vital element in the spirit life, he says in the last verse, "I show you a more

excellent way" and proceeds to set before them the invincible power of charity, or, in modern phrase, love, as the supreme spiritual power in attaining the transformed life.

In developing this subject we strictly adhere to our purpose to show that love, as the substructure of the system of doctrine which our Lord brought into the world, and its antagonism to carnal war, is justified beyond the power of cavil. It will be noted that every feature of the holy passion is adverse to war and that the advocacy of the latter is a denial of the former. It will be shown that, when love prevails, as our Lord displayed, and such as His apostles taught, war is a positive anomaly, a contradiction, a misnomer, as absolutely unrelated as the antipodes.

Let us note the testimony and the argument. The first three verses were written to meet certain methods of the great deceiver in providing substitutes, in lieu of specific commands, and those substitutes are so cautiously, cunningly perverted and have such a pretense to merit that one is easily misled. Even the very elect would be deceived if such a thing were possible.

"Though I speak with the tongues of men and angels and have not love I am become as sounding brass and a tinkling cymbal." Such a demonstration would be miraculous, direct from a magnetic, spiritual force, and it would appeal to the casual observer as an evidence of the presence and power of God. Such a gift could not come by heredity or scholastic culture.

But Satan has the power to work miracles. In Revelation 16:14, we read, "For they (the false prophets) are the spirits of devils working miracles." Other passages confirm this.

The "tongues" of men to which St. Paul refers are the same gifts which our Lord gave His disciples, and the tongues of angels are, evidently, a means of verbal communication adapted to conditions in the multitud-

inous worlds of which there are illimitable numbers in the infinite realm of space. Of course, such conditions and the methods of angelic communication are unknown to us, but such a gift or demonstration would be easily attributed to God. Yet such gifts without the Christ spirit of love, is consciously communicated by Satan and has no other effect on our spiritual nature than the vaporous jingle of "sounding brass or a tinkling cymbal."

We are next carried to a higher plane of religious demonstration. "Though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and have not charity I am nothing." In this verse certain gifts are presented that point, seemingly, to a specific, divine power; and one unattuned to Satan's methods, would easily recognize the hand of God, and there is but one way to determine the character of the agency that gave those people such wondrous power, and that is to test the quality of their spiritual life by the law of love. Without the love of our Lord, as set forth in His life and teaching, the miraculous power displayed would be "nothing" as to evidence of their fraternal relation to Him.

Note when "love" is referred to, it is always understood to be the eternal testimony against war. Note the wondrous gifts. The gift of prophecy is acclaimed as absolute evidence of the divine presence, yet Satan has the power to exercise that gift, and he has a numerous coterie of false prophets to which reference is made in Matthew 7:15. "Beware of false prophets who come to you in sheep's clothing, but, inwardly, they are ravening wolves." "And understand all mysteries." We could easily obtain the applause of the unsuspecting crowd, and their approval, as a messenger of God, if we could reveal the "mystery of godliness" to which St. Paul refers in 1st Timothy 3:16, and the

"mystery of iniquity," in 2 Thessalonians 2:7, the mystery of the resurrection, 1st Corinthians 15. None but those who are in personal communication with the spirit world, either godlike or Satanic, can understand these mysteries.

"And all knowledge." Our achievements in the realm of knowledge are pitifully limited and meagre; knowledge of astronomic conditions, of the material and spiritual world, the aerial elements, the human form divine, of psychology, or the science of the soul.

"And though I have all faith so that I could remove mountains and have not love I am nothing." Let us try and identify these "mountains."

Note these references. Matthew 17:20. "If ye had faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it would remove." The common interpretation puts these "mountains" in the class of difficulties, troubles, problems. This simply eliminates the element of faith, which was a fundamental quality in the mind of the apostle. I unhesitatingly maintain that it was a material mountain, just plain heaps of earth and stone like our Rockies, and Blue, and the Andes, and Himalayas. In Hebrews, 11:2, we read that "Through faith the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." This means that this world, mountains included, were made out of nothing, and do you not think it would take more faith to make a mountain out of nothing, than to remove it after it was made? After all of the aforementioned marvelous gifts, if love be wanting we are "nothing."

"Though I give all my goods to feed the poor, and though I give my body to be burned and have not love it profiteth me nothing." It is evidently the purpose of the deceiver to furnish to the world what could be interpreted as absolutely conclusive demonstration that

love was not a vital feature in the curriculum of our Lord. He would point, with demoniacal glee, to the spirit of benevolence that prompted the "giving of all of one's goods to feed the poor," and the spirit that inspired the supreme sacrifice of life at the burning stake, as evidence that they meet, in the fullest measure, the divine conditions of salvation. He would then preserve intact his policy of hate and murder in a carnal war and thus defy the immaculate Teacher of brotherly love.

But the Apostle sets at nought the fallacious portrait and tells a gaping, cynical world that, without love, even such an exalted conception of personal sacrifice would "profit nothing."

We pass now to the consideration of the moral and spiritual composition of love, as particularized in the four succeeding verses which are here appended. "Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." Let the interested reader of these lines note their relation to the various features of war. Each feature of love which is so poignantly and minutely chronicled show the sharpest divergence from the bloody battle fields. The grace of "suffering" national or personal aggression, or oppression, or offences of any and all kinds, is tabooed by the spirit of war. "Kindness" toward enemies is treason to military masters, and "envy" is one of the causes of all wars, and no class more offensively displays the "vaunting" "puffed" frailty or vice, than the professional militarist.

From the ranking officer to the lowest recruit, self-exaltation is the dominant characteristic, and this offensive trait does not come from conscious superiority,

based on merit but to the accident of official privilege.

In "behavior" militarism is offensive to every sentiment held in esteem by sanely ordered civil society, and its ambition is only satisfied when it can possess everything belonging to an enemy, and its sensitiveness is so acute that provocation results from the faintest manifestation of differences of views or opposition to their personal tastes. Their occasions of greatest "rejoicing" is when "iniquity" abounds and love is cold, and when truth is dead, and lies are triumphant. The most potential liars are those who are the most victorious in war or in diplomacy. Unless one has the moral turpitude or the intellectual aptitude, to conceal the truth, he cannot become a successful soldier or diplomat. This is the faculty to present a falsehood under the guise of a truth.

The completeness of our subjection to the possession of love is stressed in verse 7, "Beareth all things, believeth all things, hopeth all things, endureth all things."

Love never cavils, and knows no limitations in the exercise of its functions. It measures all things by its own standards and those standards are all of divine suggestion and inspirations. In speaking of believing "all things" it is manifest that it only pertains to the words of our Lord and His apostles. We are told in 2nd Thessalonians 2:10, 11 that "because they received not the love of the truth, God shall send them strong delusion that they should '**believe a lie,**' and be damned."

One who "loves" is a "burden bearer" after the fashion of his Savior. His happiest experiences are the fruits of services for others, and it can only come to those whose hearts are transformed by the power of the Heavenly passion.

His "hopes" are so comprehensive and so vivid that no calamity, no adversity can shut out the light of the

brilliant lamp of God's promises. Such a spiritual state takes away all the gloom of doubt, and, where it prevails, all friction between peoples and nations disappear and the causes of war evaporate as the fog before the rising sun. It is the anchor that calms every storm, that bridges every chasm, and steadies the ship of the soul as it is tempest tossed on the sea of time. The fears which are the fruitful sources of war has no response in his heart.

In "enduring all things" he never loses the effectual balance of the love that knows no surcease. What would seem to be cause for protest, for recrimination, is a recognition, that, in the mind of our Heavenly Father conditions are abnormal at this stage of the progress of the world, and he is assured that "blessed is he when he is tempted if he endures." The richest of Heaven's blessings are assured on the condition that we "endure all things" and such a mental and spiritual state would make wars impossible.

The Apostle next takes up the matter of the passing of present earthly conditions with the lapse of the ages, changes which are inevitable in view of the close of the present dispensation. Prophecies fail, that is, the period and conditions to which they pertain have passed, and the gift of tongues cease to function, and knowledge shall vanish away. The achievements of scientists, philosophers, statesmen, diplomatists, will all become void, and an era will be launched in every material respect different from that which prevails now.

But love, the love of God for men, and of men for God and of men for each other, will then dominate the entire fabric of government and religion and society.

He emphasizes the pitiable limitations that handicap the people of the Lord during this age. We now "know in part" and our prophetic forecasts of the future, are far behind the facts, as they relate to future conditions. When we tell the sinner, in our ministerial ser-

vice, that an eternal hell awaits him if he does not confess his Lord, we know very little about the full meaning and import of the horrible penalty. When we tell the convert that an eternity of happiness awaits him in Heaven he will find, when he reaches the goal, that "behold, the half had not been told."

Our imperfect spiritual vision can only touch the borders of the beautiful sphere. We only "know in part" but following the divine injunction, in Hebrews 6:1, we strive to "go on to perfection," and "we shall know then even as we are known." Then our hearts will be as open as our faces are now. We can conceal our secret impulses and motives now, but then we will have the additional sense or faculty of intuition, which is the faculty of direct knowledge without the ordinary method of reasoning or suggestion.

In the closing verse we have the climax of the whole controversy, "And now abideth faith, hope, love, these three, but the greatest of these is love."

The sum of all the divine attributes seems to be embodied in "these three" the assumed basis of the entire Christian system, and we should aspire to that degree of spiritual illumination that we could comprehend the wonderful phenomena.

These three special qualities which will abide with us 'till the end of this dispensation, is revealed. Other features may change to meet changing conditions. Fundamentals have changed, such, for instance, as the comingling of the Jewish with the Christian ritual in the early history of the church but these "three shall" "abide."

"Faith," the first of the immaculate three, is great because it is a full compensation for every limitation of our present spiritual senses. We cannot see, or understand, but we can believe, even when our belief seems to be inconclusive and even contradictory to supposed facts. Faith assumes the responsibility, however

grave it may be, to believe and perform a commandment of our Lord without the usual practice in vogue among us of discussion or argument. It is pitifully, tragically ridiculous to hear high religious functioners, tell their people that carnal war is necessary for defense of our rights, and that our Lord would reward his children for killing their enemies in battle, and that the pacifist attitude is impracticable in this age, and much more of dissent along the same lines.

“Hope” is greater than faith in that it is the fruit of faith. Faith is the plant and hope the fruit. Without it, faith would fail. Faith launches the ship out on the storm-tossed sea, hope assures of safe arrival on the other shore. Without this absolute guarantee we would fail in our works of faith. “Hope sees a star,” while faith simply “hears the faint rustle of a wing.” Faith bridges the chasm while hope supplies the light that guides the travelers across. Faith climbs the mountains, while hope supplies the strength that enables us to reach the crest and assures us of victory.

Faith removes the mountains, material mountains, mind you, and not imaginary ones, while hope assures you of God’s approval and reward.

These gifts are solely for this era. As great and effectual as they are to meet present emergencies they will pass out of existence or operation when this dispensation passes. Faith is succeeded by the spiritual faculty of sight, and when we reach the eternal home we leave hope behind, for we do not hope for that which we have.

“But the greatest of these is Love.” There are several important reasons why it is the greatest. The faculties of faith and hope, in a material way, concern our relation to God and ourselves personally. It adjusts those relations to meet the conditions of our salvation. Faith and hope may be both imperfect.

But love touches our relations to, and activities in behalf of our fellow creatures, and it fashions our entire spiritual and personal life. It transforms us from kinship and likeness to Satan, to a personal relationship with God, and impresses on us His image and likeness. It further establishes an identity of psychology with that of the angels of the Heavenly world, in more significant phrase, it enables us to do "the Father's will in this world as it is done in heaven," as we say in the immortal prayer. It further places an insuperable barrier between us and Satan. He can no more exist in the atmosphere of love than we can exist, spiritually, in the atmosphere of hate. Each is death to the other.

Moreover, it is the only hope for this world in the quest of happiness. Without it this world is a prison; with it, it is a palace. As love prevails we have "rest to our souls;" as it recedes we live in the tempest of wrath, both human and Divine. With it in our hearts and lives, we bear testimony to the doctrines and life of our Lord, without it we bear the image and likeness of Satan. It is the insuperable element in the nature of our Heavenly Father, while its antipode, hate, is the insuperable nature of Satan.

Love is greatest because it is the only and last remedy for the ills that now afflict and curse the people of the world. Further it finds its most emphatic expression in its elemental antagonism, to carnal war. It is as impossible to prosecute war when love dominates our hearts as it would be for darkness to prevail at noonday, or Satan and Christ to work in concert, as for a man to lift himself across a chasm by grasping his girdle, or for the heights to say to the depths, "We are one," or for a murderer to say to his wife, from whose heart he had just drawn a dagger, "I love you," or to believe that Heaven and hell are misnomers, or to reconcile a thousand incompatible things.

It is greatest, finally, because on it is founded the entire structure of the scheme of redemption, without which the whole edifice would fall as a house falls that is built on the sand, because it is the dominating characteristic of our Lord, because it is the heart and soul of the kingdom of Heaven, as it is the heart and soul of our happy home, because it will bring the kingdom of God down to the earth, because it will indissolubly unite the church on earth with the church in Heaven, because it is the only thing that will purify the earth from the menace of Satan's pressure, because it will continue its sweetening, enriching, exalting, glorifying office, as long as God and Heaven and human souls exist, because it will fulfill our prayer, to the highest point of hope and expectation that the Father's "will be done on earth as it is done in Heaven," because it found its highest expression in the beautiful life of the world's Redeemer, because it is the dominating passion that characterizes and controls the hosts of angels and cherubs and seraphs whose abiding place is in the spirit world, in the dwelling place of our Heavenly Father.

With the absence of love nothing remains. We acclaim the supremacy of the Heavenly Father and the divinity and virgin birth of Christ. His physical death, His resurrection, ascension to Heaven, and His coming back to earth again; the personality and inspirational office of the Holy Ghost, the administration of the Angels, the inspiration of the Holy Scriptures, the validity of water baptism, and the essential character of the service of the sacrament of bread and wine, but all this will not avail if we favor carnal wars and the killing of our enemies and deny the vital elements of love and peace. All else is "nothing" when these are absent. **"And the greatest of these is Charity."**

A BLOODY MURDER

The following story of a bloody murder is said to have been told to an inquisitive son, by his father, and, as it seems to have all the substantial features of truthfulness, I will pass it on to the juvenile readers of our book.

Son.—Father, why do you not tell us some of the many pretty stories of which you seem to have so many?

Father.—Son I am so busy with my affairs that I have hardly time for such diversions.

Son.—But father if your stories have seeming elements of fact, and have good moral lessons, do you not think you could take the time to relate them to us?

Father.—I think you are right, son, so you may tell me what you like the best, and I will give it to you.

Son.—Tell me a story of a bloody murder.

Father.—Why do you want such a tale as that?

Son.—Because they are so thrilling and you know healthy boys delight in thrills.

Father.—Well once upon a time a league of men, you may call it a plot, was formed to go to a distant town and kill the people.

Son.—They were an ill-natured, scowling, lynx-eyed, heavy-jawed, gang of outlaws, I imagine.

Father.—On the contrary they were fine looking, manly men, of splendid physique, and good parentage and they marched onward to their rendezvous.

Son.—Creeping along under the shadow of the forests and the gloom of a moonless night.

Father.—Otherwise, my boy, they went in the broad glare of a bright sunlight, on the great highway.

Son.—But father, they would have been discovered and their purpose to murder those people defeated.

Father.—They did not seem to be disturbed by such conditions. On the contrary they made a great display of themselves and the noise of their fifes and drums

created great commotion throughout the country. They reached the town and immediately began to kill and soon they had slain 20,000 of the inhabitants.

Son.—Why father, how could a few men murder 20,000?

Father.—Because there were 30,000 murderers.

Son.—Oh father, you promised to tell me the story of a bloody murder and it is just a story of a great battle.

Father.—Yes, my son, and I do not know of any murder more bloody than killing men in a battle. All battles are nothing more, when you consider results, than bloody murders. Battles were fought in the olden time to kill over-populated countries, now they are fought to kill off competitors in trade, and rivals in governments, and all killing is murder, whether it is done in the darkness of the streets and alleys of the city by professional criminals, or on the fields of battle, under the auspices of the rulers of the nations.



THE CONSCIENTIOUS OBJECTOR

Current literature of the war times has much to say condemnatory of the hated "conscientious objector" and we accept the implied challenge that it casts into our faces. The ground on which we base our stand for **peace at any price** is as invulnerable as the immaculate Word of God, and we consider ourselves favored of our Lord in that we can publish herein the reasons that inspire our pacific attitude.

The religious organizations consisting of the Church of the Brethren, the Quakers, and Mennonites, and kindred branches, were mercilessly censured, falsified, maligned, persecuted, even unto death, because they solidly took their position in favor of universal peace. This stand was and is taken simply because the Lord, whose servants we profess to be, has commanded us to

love our brethren and our enemies and forgive our trespassers, because He has made our ultimate salvation contingent on obedience to His commandments. Note the following excerpt from 1st John 2:4. "He that saith I know Him and keepeth not His commandments is a liar and the truth is not in him," and again, "If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" verse 20. Similar testimonies can be adduced, **ad infinitum**, all of which are as definite against carnal war as the infinite mind and voice of God can make it.

I want herein, to emphasize the shallowness of the antagonism of our censors in their attitude toward the pacifist doctrine. They say a person who will not serve his country in war has no right to its protection. In rebuttal we will say no people have higher standards of loyalty to their rulers than these "objectors." Their habits of industry, economy, law abiding, purity of morals, opposition to all phases of social dissipation, business trickery, political juggling, and crookedness of any and all kinds distinguished them above the masses as demonstration of the loftiest forms of so-called patriotism, and entitles them to the fullest measure of government protection. They meet every demand of every government except that of killing people in war.

Our critics make numerous mistakes when they attempt to explain the relation of men to Jesus Christ and the function of conscience, simply because they are better fitted to expound the formula of transient politics than that of the counsels of the infinite God. Every normal person, whether they be Christian, infidel or pagan is constantly under guidance of conscience and, if they have any of the attributes of manhood, they will suffer without complaint or timidity before they will desert a fundamental principle. When

that moral property is lost the descent to the level of a conscienceless animal is rapid and complete.

Let us ask these voluble critics to give a logical answer to a few questions which embody some of the leading doctrines of our Lord on the subject of carnal war. When Christ said "blessed are the peacemakers for they shall be called the children of God" would you infer that war-makers are Satan's children?

When He said, "it hath been said by them of old time (Moses' time) thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies," did he have it optional with us to kill them and will he justify us if we choose to kill them?

It is affirmed in Revelation, chapter 20, that during the millennium there will be no wars because the devil will be chained in the bottomless pit. Are we warranted in affirming, therefrom, that he inspires the wars among the nations now?

St. James says, in his general epistle, that "wars come from our lusts which war in our members." Will the Father approve our actions in the last Judgment if our lives are fashioned by our lusts? The lusts of the flesh are "hatred, variance, wrath, strife, sedition, heresies, murder, and such like." Galatians 5:20, 21. What harmony is there between the substance of 13th 1st Corinthians and carnal war? The same relation that exist between our Lord and Satan.

When St. Paul says "the weapons of our warfare are not carnal but spiritual," would he approve of the weapons of carnal war, such as swords, guns, bayonets, poison gas, etc.?

As peace and love were the dominant traits in the life of our Lord, should we not make them dominant in our lives? In Romans 8:9 it is said, "if any man have not the spirit of Christ he is none of His." The fruits of the spirit is love, joy, peace, longsuffering. Are these fruits developed in war?

As our Lord was and is the Prince of peace, therefore a pacifist, why are His followers so bitterly denounced by press and pulpit?

It is generally agreed that Sherman was justified in saying that "war is hell." If so, how can we identify ourselves with conditions that are significant of demoniacal inspiration?

Our Lord came to destroy the works of the devil and it is morally impossible for Him to identify Himself with anything which savors of the satanic spirit, neither will His disciples affiliate therewith.

In the foregoing analysis of the "objectors'" attitude toward carnal war we give definite and conclusive reasons why we cannot participate therein, and, as long as we proclaim allegiance to our Lord we will maintain our ground. It is absolutely fundamental and it would be treasonable to Him to change it in the smallest degree.

This position does not prohibit employment in works of charity, humanity such as service in hospitals, or any duty, where our lives are not placed in jeopardy. We are under specific obligation to conserve our lives to His glory and honor. "He came that we might have life and have it more abundantly." There is only one condition that would justify our exposure to a tragic death and that is a command by our rulers to disobey an explicit command of our Lord. A martyr's death is more glorious than a life of conscious disobedience to our Lord and Master.

We are characterized as "curious creatures" by our censors. It surely is not our fault if we excite their curiosity. Any person who enjoys sane faculties, in a reputed Christian country such as ours, where the teachings of the Prince of Peace has been in every home for hundreds of years, should be familiar with peace loving people. Would the immaculate Nazarene excite their curiosity were He to appear on the streets

of our cities in the role of teacher of love and peace?

We have been denounced as traitors to country and democracy. Let us suggest that such accusations be referred to the arbitrament of the eternal God who will sit in the seat of judgment at the last day, when we will be judged according to the deeds we are doing now in our mortal bodies.

We will close this chapter by quoting, in spirit the dying message of Joshua 24:15.

If it seem evil unto you that we will not kill our brethren in war choose you, this day whom you will serve, whether the god of war, whom our pagan ancestors glorified, or the Prince of peace whom our Heavenly Father sent into the world to bring to us the blessed message of peace on earth and good will toward men, but as for us we will not engage in carnal war, let others do as they will.



PRE-DILUVIAN WAR HISTORY

The psychology of the human element in creation has not changed a scintilla since the days of the first falling away in the garden of Eden. Physically the change has been great, greater than our imaginations can comprehend, resulting in decreased longevity, from 969 years to 70, the historic "three score and ten." This change was wrought within the limit of 2500 years from the creation.

It would not be speculative to affirm that this change was the product of unsanitary living, and of immoralties, and other conditions which adversely affected the transmission of healthful influences to the passing generations. The laws of life and health are as immutable as are other laws which God has established to regulate and control the various features of His creations.

But spiritual conditions have not changed. The prin-

ciples of evil and of good are immutable. The carnal mind is the product of satanic influences and is as unchangeable as the satanic nature, and that nature dominated the activities of the human family in the pre-diluvian age, in perfect conformity to conditions now extant in the world. All the vices that now prevail, prevailed in those distant ages: greed for wealth, for power, for sexual irregularities, defiance of the sovereignty of God, irreverence, passion for murder, in a word, every manifestation of present day wickedness was approximately universal then.

A notation of events that followed banishment from the paradise shows that, from the killing of Abel 'till the birth of the first grandson of Adam, a period of 235 years there was no regular authorized religious service. In verse 26, of chapter 4 of Genesis it is recorded that "then began men to call upon the name of the Lord." I infer from this statement that, at that time, they commenced regularly authorized formulas and exercises for religious worship. Five hundred and twenty-two years after that period, Enoch was born and he was translated, that is, he was taken from the earth to heaven miraculously, because "he had this testimony that he pleased God" and that "he walked with God." This would indicate that certain forms of religious service existed then which enabled men to live righteous lives.

Four hundred and thirty-four years later Noah was born, and five hundred years from that date the flood came, which swept from the earth everything that breathed, except that which was preserved in the Ark. It is said that "Noah found grace in the eyes of the Lord."

There were evidently two classes that emerged out of the chaotic conditions known as "the Sons of God" and "the daughters of men." The former were the offspring of Seth, the third son of Adam, and the lat-

ter, of Cain; the former semi-religious, the latter, wholly irreligious, and, later, they commingled in some form of marriage.

This union, supposedly by marriage; for it is said "they were eating and drinking, marrying and giving in marriage;" Matthew 24:38, apparently destroyed the spirituality of their religious exercises and brought on them the vengeance of God. It is said in Genesis 5:5 that "God saw the wickedness of man was great in the earth and that the imagination of his heart was only evil continually," and he said in verse 7, "I will destroy man whom I have created from the face of the earth." It is said again in verse 11 that "the earth was corrupt before God and was filled with violence." In verse 13, He said unto Noah: "The end of all flesh is come before me, for the earth is filled with violence through them and, behold, I will destroy them with the earth."

The climax is reached and we will take an exhaustive survey of conditions which will show that the wickedness that is rushing the world to destruction today is only a duplication of the same conditions that prevailed then, and to emphasize the fact that the subordination of our hearts and lives to the success of satanic purposes is bringing us to the same stage that preceded the flood.

It is not the intention to favor a prevalent belief that the world is ripening for some universal destruction, but to show uncontrovertible evidence that Satan has practically universal dominion over the earth now as he had then.

Let us note some of those features. They were busy building cities, as told in Genesis 4:17. Cain, who loved his brother Abel with a hypocritical love and slew him, was the first builder of a city. This was followed by the building of manufacturing establishments for the construction of tents, musical instruments, and

presumably, of all kinds of machinery for all kinds of purposes. "Artificers in brass and iron" products were distinguishing features in industrial matters; in fact, it would be within the range of logical conclusion to say that no age of the world witnessed a greater demonstration of executive and administrative efficiency than that. Presumably, in mental culture, in scientific development of all the agencies of the highest civilization that ever existed in the world, prevailed then.

They were the immediate offspring of a race that had just been created in God's image and likeness and pronounced good and "not only good but very good." This leads us to the contemplation of characteristics, that have a direct relation to the people of this age. It is said, as heretofore quoted, that "the earth was filled with violence and that the imagination of his heart was only evil continually." From the beginning of our history the value of human life, has been practically nil, of no value in comparison with conflicting interests. The blood lust, the passion for killing people whom they disliked, was born in Cain and he passed the passion to posterity of whom practically all of the race were composed at that time. At least, they exerted a commanding influence over the world, so completely, that only eight were found, of all the billions that lived on the earth at that time, were counted worthy of immunity from that tragedy.

It can be reasonably concluded that no age of the world exceeded that in the perfection of development of all the appliances and agencies that could enhance human comfort.

In agriculture, horticulture, manufactures, commerce, travel, all pleasure-contributing devices, learning, which comprehends every thing that pertained to the earth and the heavens, they excelled all succeeding ages.

Suppose our philosophers, hierarchs, scientists, politicians, statesmen, scholars, and inventors, could live up in the hundreds of years, five, six, seven, eight, nine hundred, what think you, they could accomplish?

It is said in verse 4, chapter 5, that "there were giants in the earth in those days when the sons of God came in unto the daughters of men, they bare them children, and the same became mighty men which were of old, men of renown.

For what were they renowned? What and where is the record? We can easily reconstruct the record, by virtue of the imagination for which we are distinguished. Reason from cause to effect and you can have a correct portrait of those conditions.

Suppose our men of renown, those who are constructing the policies of our generation and administering our affairs, could live to the limit of that age, in full possession of physical and mental faculties, for which they were distinguished, what, think you, would be world conditions? In my opinion we have nothing comparable to what they possessed and enjoyed.

It is said they passed the time "eating and drinking, marrying and giving in marriage." In other phrases, "they sat down to eat and drink and rose up to play," and one of the forms of amusement in those distant ages was a trial of skill in the art of killing each other. In Second Samuel 2:14 Abner said to Joab, "Let the young men arise and play before us" and in a few minutes they were all killed with the sword.

In the sport of "marrying and giving in marriage" they were past masters and mistresses. They simply choose for themselves, and, in the taking possession, you can imagine that unlimited collusions would occur in which the life of a person would be the least in the equation.

Then again in the prosecution of trade, commerce, manufacturing, the adjustment of the controversies of

capital and labor, landlord and tenant, servant and master, there would be constant friction. These relate to domestic relations.

When we come to international questions, of which they had evidently the same that have prevailed in our age, we may assuredly assume that their methods were identical with ours. There have been no material changes along that line since the most ancient of our histories were written. Human nature has not changed for the last 6,000 years, therefore, why should we expect a difference in methods by the pre-diluvians? Just the same old devil.

The violence of which the earth was said to be full, of course, was manifested in their wars. It could not be manifest to any grave extent otherwise than in wars. All friction now, in which we use violent methods of adjustment, ultimately lead to war. Our last most bloody war, the bloodiest of them all for a thousand years, grew out of the rivalry in trade, and commerce, and political domination and leadership. Germany was ambitious for world control, and England and France were her only rivals, and our country was the subject of barter and trade in behalf of the Allies. If you doubt this broad statement, read the record of a body of "Resolutions" quoted from the Congressional Record and published in the chapter on "The Causes of Carnal War."

These wars were so destructive of life and property that a flood, such as that of record in Genesis 6, was the only thing that could express the vengeance of Heaven. "The "violence" of that period, for which the flood was God's method of eradication, could not have been demonstrated in any other manner. Rioting, mob government, legal wars, domestic quarrels, which reaches the law courts in divorce cases, feuds, party conflicts between rival lords, which characterized the feudal ages, fist-cuffs, such as our prize fight-

ers stage, and all similar evidences of a want of a working agreement between conflicting parties, could not exist without culminating in racial, national, international wars, and such wars in that age was the uttermost limit in the destruction of life. Wholesale murder was the purpose and achievement of their wars.

These conclusions are warranted by the fact that our natures, lacking the grace of God, from the Cain stage, have been dominated by Satan and his dominating passion is war, then and now. War was hell then and the same now and it resulted in the wiping into oblivion the whole human race then, saving the eight in the ark, and it will soon be followed now by some demonstration of the anger of Heaven, as complete as that of the flood. St. Peter reveals to us, in chapters 3:6-7, the coming judgment as the result of the wickedness of our wars and all other forms of violence. Look, listen. "Whereby the world that then was, being overflowed with water, perished, but the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."



POST DILUVIAN HISTORY

Having noted that, through the decay and destruction of the moral and religious standards of the pre-diluvian age, which condition was described in the language of the Divine author as "great wickedness throughout the earth," "the earth filled with violence," and "the imagination of their hearts only evil continually" which ended in the destruction of all life from off the whole earth, we pass to the succeeding age following the tragedy of the flood.

We must not expect to find a perceptible change in the psychology of the posterity of Noah. While it was said of him that "I have seen the righteous before me

in this generation," verse 1, chapter 7, the primal element of sin was found in his own life, and that of his sons, and succeeding posterity. He, himself drank wine to excessive intoxication and his sons founded the nations which gravitated back to pre-diluvian conditions within a generation.

From Biblical history, affirmed by recognized classical history, as approximately accurate, we trace the establishment of political conditions which bear all the marks of satanic leadership.

The first political organization which emerged from the multitudinous units that grew up from the settlements of the sons of Noah, as they are set forth in chapter 10, Genesis, was the Assyrian. It reached the peak of earthly glory during the reign of Nebuchadnezzar, the story of which we can read in Daniel 2:31. This achievement was the natural result of his successful wars in which he brought the habitable earth under his autocratic rule.

From thence a succeeding stage was reached by the successful wars of the Medes and Persians, under Cyrus, which overthrew the Assyrian government and established the second monarchy, described in Daniel 2:32 as "the heart and arms of silver" and later, by a continuation of the same methods of war, the establishment of the Grecian epoch under Alexander the Great, and later, that of the Romans under the Caesars, and later, in the overthrow of the Roman Empire in the 5th century A. D.

During this period of approximately 1,800 years the whole habitable earth was one huge charnel house, filled with the dying and dead bodies of its billions of helpless people. Wars, famines, pestilences, the two latter the inevitable aftermath of wars, destroyed the peoples and devastated the countries as no other agency of Satan can do. If you will read the accredited histories of those countries, "Gibbons' Rise and

Fall of the Roman Empire," you will hear and see nothing but one continued story of wars.

From thence down to the present era there has been no material change. Wars, battles, massacres, desolation, sacked cities, depopulated areas where millions perish over night, has been and is now the one cherished applauded game of the rulers of the nations.

There has been no perceptible cessation of wars further than is necessary to recuperate financial and human strength, for the past 1,400 years.

After the destruction of the fighting strength of the nations in an ordinary war, a generation is required to bear and raise men to launch an army ready for another war. The late war slew and maimed over 30,000,000 of the flower of the youths of the warring countries, and destroyed near \$200,000,000,000 value of property.

Besides this unspeakable havoc, it has destroyed 30,000,000 of men, women, and children by pestilences and famines.

During this period the invasion of Europe by the Saracens, the international and religious wars between the Catholics and the Protestant nations, the Napoleonic wars, the wars resulting from the discovery of the American continents, in the destruction of the resident Indian nations, and the wars which resulted in the establishment of the American Republic, and the civil wars within the Republic, and the late wars, have held the world's enraptured attention and has only been a continuation of the satanic policy which has ruled the world ever since the days of Cain, since his (Satan's) entrance into his kingdom which began at the fall of Adam and Eve.

This cursory survey of the history of the nations serves to emphasize the point which is intended to be impressed on our hearts, that all wars are destructive and not constructive, that they further exemplify, in their psychology, the nature and attributes of Satan,

that they are radically antipodes to the psychology of our Lord and to His doctrines.

But it is a needful part of this purpose to emphasize the fact that the religious organizations which have prevailed throughout the world and held the attention and favor of the nations, the pagan, the Mohammedan, the Greek and Roman Catholic, the Protestant, save a few of scarcely discernible dimensions in membership, have uniformly co-operated with their rulers throughout the whole period.

This is especially applicable to the Protestant organization that now holds the religious stage in nearly one half of the world's area, in population and domain. They have, with the most glaring inconsistency, sponsored and approved every movement of the nations in which they have their habitation, however far it may be from the specific teaching of our Lord and Master, whether it be chattel slavery, in all its demoniacal forms, or Feudalism, in which the worst forms of oppression of the masses by the classes was perpetuated, autocratic, oligarchic, or in whatever form the peoples of the world were down trodden, the leaders of these organizations gave every aid and comfort that degenerate human creatures could devise.

In the religious wars of the Mediaeval age it was the priest and the chaplain who inspired the soldier to do his uttermost in the work of killing his brethren, and in the war between the States of the American Republic it was the chaplains of the North and South who proclaimed the alleged holiness of the cause which each section represented, and the German chaplains and the English, French, and American chaplains, each assured the favor and blessing of God on his people and the Divine curse on his alleged enemies. Each added the testimony of the doctrine of the immaculate Lamb of God in support of the cause of his nation.

We, who, with no appreciable dissent among our de-

nominal membership, though of the smallest following, scarcely discernible among the multiplied millions who applaud the military profession, are confronted with the sole task of witnessing for the inspired doctrine of peace and good will, in our literature and pulpits and our lives.

Even among celebrities of the military caste there has come to the waiting ear of a hungry world, hungry for peace and love, the wailing cry of protest against carnal war. General Sherman's famous invulnerable alignment of war with the devil, when he said, "war is hell," and the challenge of General Bliss to the churches in behalf of world peace, in which he stated with inspired emphasis, that "if they do not align themselves in its support the blood of the slain on future battle fields will be on their souls," should awaken them to the awful responsibility of their divine mission and the adverse judgment of God if they refuse or refrain from a consolidated movement to end war, and attest a pacific policy.

It is a fearful, tragic indictment of the professedly ordained spokesmen of an immaculate Savior, by professional militarists, the spokesmen who have entwined the pure white flag of peace and love, with the blood red flag of the pagan god of Mars, a rebuke that should make the most hardened shudder with fright and shame, fright, because of the awful judgment that awaits them, and shame, that they have thus shown their intention to betray the cause of the World's Redeemer, and bring their impotent curse on those who are faithful to the fundamental doctrine of love and peace.

There are a few exceptions to this indictment, that is, a few who are and have been immune from the satanic inspiration of alignment with militarists.

Our views are conclusive that since the first blood that was shed in war, that of the Cain performance,

(A miniature war in full conformity to all wars in the spirit that launched it) all through the pre and post-diluvian ages, embracing near 6,000 years, this poor world has suffered and bled beyond the limits of our imagination from continuous and increasingly savage wars, wars more destructive to human life than those waged by the carnivorous beasts of the jungle. The former are fought to satiate the satanic thirst for murder and blood, the latter for the simple gratification of the appetite for food.

If we can accomplish results which will tend to open the eyes and hearts of our war hungry fellow creatures, and check or stop the flood tide of destruction among the nations, we will have ample reward for our labor, but if we fail, we have absolute assurance that our Father "who art in Heaven" will absolve us from all blame. We have seen the sword coming on the world and have, herein, sounded the trumpet of warning, and if they will not heed, their blood will be required at their own hands.



THE MILLENNIAL STAGE

It will, doubtless, be interesting to our readers to have a glimpse of conditions that will prevail throughout the earth during the 1,000 year regime, which is spoken of in Revelation 20:2, the Millennium. The beginning of that era will be marked by the binding of Satan with the "great chain" and his imprisonment in the bottomless pit. He will be held there for 1,000 years, that "he should deceive the nations no more 'till the thousand years be fulfilled."

A special feature of that era will be the resurrection of those "who were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their

hands, and who will live and reign with Christ a thousand years." This event is spoken of in Revelation, verse 6, chapter 20, the first resurrection.

It is also marked by the second coming of our Lord, that to which the angels referred when they addressed the 500 Gallileans who witnessed His ascension, forty (40) days after His resurrection. Note their declaration spoken of in Acts 1:11. "Ye men of Galilee, why stand ye gazing up into the Heavens, this same Jesus which is taken up from you into Heaven shall so come, in like manner, as ye have seen Him go into Heaven." Satan will be bound in the pit, absolutely out of contact, personally or spiritually, with the peoples of the world, as he is now, and our Lord and Savior will be established on the throne of the world, the sovereign of all the nations; and the saints, who are now in their graves, that is, their fleshly bodies, (the souls of whom are now with our Lord) will be our Lord's officials in the matters of government. "They shall live and reign with him during the 1,000 years."

Paradisiacal conditions will then prevail throughout the earth. Before the Adamic fall the eating of flesh was forbidden. Note this feature as recorded in Genesis 1:29-30. "And God said behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in which is the fruit of a tree bearing seed; to you it shall be meat. And to every beast of the earth and to every fowl of the air, and to everything that creepeth on the earth, wherein is life, I have given every green herb for meat." There was manifestly no provision for the eating of flesh, either for men or animals. The carnivorous tastes, the taste for blood, was absolutely void during that period.

This was changed after the beginning of Satan's dominion. Note the record in Genesis 9:3, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." Since that

period all animate life has been subjected to the changed conditions, whether in the air, or on the earth, or in the sea. With many species of animals the flesh of other animals is the only food, and the same with different species of birds, Eagles, Hawks, Owls, Pelicans, and numberless others, and the same with the fishes of the seas; the large fish eat the small fish.

The same conditions, in a measure, prevailed among certain nations, the cannibals, for instance, who subsisted largely on human flesh. This human, or rather inhuman, trait is manifested in other phases of dietary habits. In industrial conditions, the sacrifice of human blood for gain is tragically prevalent. The lives of men, women and children are sacrificed by the million over the earth, that riches may be heaped up. This is only another phase of the carnivorous taste.

The passion for the destruction of life will be suspended among animate nature, in all of its variations. Let us note specific statement corroborative thereof, in Isaiah 11:6-7-8. "The wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together and the lion shall eat straw like the ox. A sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

In this story we have a comprehensive picture of the pacific state of animal nature, the human inclusive, throughout the earth. And we have a graphic description of this stage in Isaiah 35. Note it with joy and gladness. "The wilderness shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and

singing. Then the eyes of the blind shall be opened, and the ears of the deaf will be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing, for in the wilderness shall waters break forth, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called a way of holiness, the unclean shall not pass over it; but it shall be for those; the wayfaring man though fools, shall not err therein." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

There will be no wars to destroy men's lives, wars to desolate homes and impoverish the nations, because Satan, the arch deceiver, who fomented all the wars, will be in the bottomless pit, and peace and love will reign and rule in the hearts and lives of the peoples of the world.

Sin, that now overwhelms the human race, will be practically nil. Death is the penalty of sin. We sin against God by disobeying His commandments, against our fellow creatures by oppression, and against our own bodies by violation of physical and moral laws. We sin because the tempter has unrestricted control over our fleshly bodies. When he is absent these influences cease and we are therefore, immune from its results and death is measurably eliminated. I do not think that it would ever have prevailed in the earth had not our primeval ancestors broken the first commandment. Note the penalty of that sin. "In the day thou eatest thereof thou shalt surely die," that is, as I interpret it, the penalty of death, physically, was fixed from that date. Death, physically, is the result of sin,

therefore if they had not eaten the forbidden fruit, there would have been no death.

During the thousand years, paradisiacal conditions will prevail throughout the earth. When God pronounced the curse on Adam, because he had eaten the forbidden fruit, the ground was cursed and it brought forth "thorns and thistles."

During the millennium stage thorns and thistles and noxious weeds and pestiferous insects, such as potato bugs, cabbage worms, tobacco worms, boll weevil, and all pests that now handicap agriculture, horticulture, and all the interests and activities of the people, will disappear. There will be no deserts, no marshes, no floods, no fires, no storms of hail and lightning, no epidemics, no noxious diseases. There will be no immoralities, no dishonesty in business, no intrigue in government, no infidelity in the homes, no lying and theft, and no profanity, no selfishness, no unemployment, no monopoly in business, no millionaires, no billionaires, no paupers, no loafers, no bums, no tattlers and busybodies in other people's business, no private ownership of property, no aristocracy, no autocracy, no slaves, no polygamists. These features of present conditions are all satanic.

We have a joyous revelation in Isaiah 65:17. Read it thoughtfully. "Behold I create a new heaven and a new earth and the former shall not be remembered and the voice of weeping shall be heard no more. And there shall be no more thence an infant of days, nor an old man that has not filled his days."

"They shall build houses and inhabit them and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. They shall not labor in vain nor bring forth for trouble. And it shall come to pass that before they call, I will answer, and while they are yet speaking I will hear. They shall not hurt nor de-

stroy in all my holy mountain saith the Lord." They will have all things common. Whenever and wherever the spirit of the Father and the Son absolutely dominate, communism will prevail.

This explicit prophecy gives a faint glimpse of the infinite charm and glory of that period, for the early advent of which we should fervently pray,

Let us call attention to another feature. At the time of His coming, the first resurrection will be staged. Those who will share that glory will be the men and women of this stage, who have believed in and obeyed their Lord and Master during the dispensation of the Gospel, from the beginning of His ministry to His second advent.

They will be of, and among, the peoples of the earth during the thousand years, but in a spiritual form, the form that our Lord assumed after His resurrection. They will have the faculty of transmission from place to place independent of physical hindrance, just as our Lord had when he ascended to Heaven, just as Elijah and Enoch had when they went up into Heaven, just as Philip had when "the spirit caught him away, after the baptism of the Eunuch, and he was found at Azotus."

They will be a factor in the government of the world during that period. In Revelation 20:4, it is noted that "they lived and reigned with Christ a thousand years. We know little of the features of that administration save that love and peace will dominate every department, and joy and gladness will fill every heart and bless every life, just the antipode of conditions as they prevail in the world now, just as they would have prevailed throughout the generations since the creation, had not Adam disobeyed God, and had the clergy preached Peace by Jesus Christ.

Our readers need not be told that we have but a dim vision of conditions during that period. Seeming-

ly the phenomena of death will not disappear, nor sin be eliminated. In Isaiah 65:20 it is said that "the child shall die a hundred years old, and a sinner, being a hundred years old, shall be accursed." All the details of that stage are, in a large measure, hidden from us, just as many of the features of the plan of salvation were hidden from the apostles while Christ was with them, because they could not hear them.

The close of that dispensation marks a feature infinitely tragic. When Satan is loosed out of the prison, he will go out to deceive the nations, just as he is doing now, and will gather them together and will lead them through his human servants, wicked rulers, against the camp of the saints and the holy city and the last great battle, the Armageddon of Bible history, will result in "fire coming down out of heaven and devouring them," and the finale, the casting of the devil into the lake of fire and brimstone to be tormented forever. Amen.



THE CAUSES OF CARNAL WARS

The most specific statement of which we have definite record in the New Testament, on the subject of the causes of carnal war, is found in St. James general epistle, 4:1, as follows, to wit: "From whence come wars and fighting among you, come they not hence, even of your lusts which war in your members?"

It will be of special interest first to identify the personality of the author of the letter, of which the above excerpt is a part.

Among the disciples of our Lord, when He was launching His first mission in this world, there were four of the name of "James," one, the son of Zebedee, Mark 1:19, one, the son of Alphaeus, Mark 3:18, one, James the Less, Mark 15:40, and James, the brother of our Lord. Gal. 1:19.

Presumably, the latter is the author of the letter from which we copy the quotation. It is thus generally accepted by scriptural expositors, and we will assume that he and the "James" to which reference is made in Acts 15:13 are one and the same person. If that be accepted as conclusive, we note that he was the recognized leader and spokesman of the Apostles whose headquarters were at Jerusalem.

This establishes the high character of the author of the letter to which reference has been made, if such a distinction be needed. Yet, we will say, it is not vitally needful that the identity of his personality should be immutably established, except to meet an emergency voiced by critics. For their sakes we will try and close every avenue to the denial of fundamental facts.

Therefore, being the brother of our Lord, both in the flesh and in the spirit, he could be pre-eminently fitted to comprehend and expound the doctrines which are the basis of our hopes of salvation. The psychology of his immaculate brother, as it was in evidence in their home, as they were passing through the childhood, boyhood, early manhood stages could not, in their playful, domestic, and industrial period, when they were subject to the family discipline, fail to impress the Spirit by which He was inspired, far beyond and above that of the common mass.

In the beginning of the epistle he addresses "the twelve tribes of Israel scattered abroad," and he acclaims himself "a servant of God and of the Lord Jesus Christ."

There could be no higher assumption than that, and no warrant is admissible for sane criticism, and the fatuous quibbler will receive no consideration, because he deserves none.

We will first note the exact terms of his indictment of the causes of carnal war, "from our lusts which war in our members."

What are the "lusts" to which he refers? Lust is defined as "carnal appetite," and "to desire eagerly or improperly." (v. 1). There are several specifications of these attributes which are in evidence in the prosecution of human activities and ambitions, of which we will particularize, as riches, personal glory, national honor and glory, territorial monopoly, industrial and economic monopoly, and sexual immoralities.

An impartial, non-partisan survey of the history of the world wars, the causes that inspired them, and the resultant effects will not fail to justify the trenchant indictment of the eminent Apostle.

To one who will receive definite statements without quibble, no such survey, no additional attestation, or evidence is desired. Such an attitude would be regarded as an act of disloyalty to the Holy Ghost. To question or dispute the infallibility of the work of that Personage would be equivalent to denying our Lord Himself, and such denial bars all hope for salvation.

But we are fully justified and prepared to augment the testimony in support of the characterization of the psychology of war, by an appeal to ancient and modern history, a few facts of which are herein appended.

Beginning at the dawn of the most ancient and credible epochs of this world, as it is collated in the book of Daniel and specialized in classic, ancient history, we note one, and possibly only one paramount passion that fashioned the destiny of the nations of the world, that of world dominion, political, economic, industrial, and religious.

The first, that of the Assyrian, of which Babylon was the capital, dominated the nations from the time of Nimrod, the great grandson of Noah, its founder, to the date of its destruction by Cyrus the Persian, a period of approximately 1,500 years. The period of the Persian domination from the destruction of Babylon to its overthrow by the Greeks, under the leadership of

Alexander the Great, was about 200 years. From that period to the assumption of universal dominion by the Romans, 200 years later, and from thence to the end of the Roman dominion about the year 600 A. D., embracing a period of 1,000 years completed the prophecy of Daniel, a record of which we find in his book in chapters 8, 9, 10, and 11.

A survey of the conditions of the nations during this period of approximately 2,500 years, shows conclusively that wars, for conquest, for robbery, for personal and national glory, for riches, for universal dominion, were all waged under direct satanic leadership, as cruel, as barbarous, as inhuman, as relentless, as vindictive, as destructive of human life, beyond the remotest gleam of the imagination to conjure or understand. There was seemingly no intermission of the tragedy of despair and death. The peoples were bandied about like pawns in games of chance, like so many atoms in a house of cards, bartered for the elements of a drunken brawl, tortured, slain, to make a holiday, and for occasion to laughter, at the shrieks of the dying, and for jollity, at the spectral visage of the dead.

Every thought and suggestion and image of the indictment of the Apostle James has warrant and justification in the lucid records of that stage of the world's history.

It may be expected by the readers of these generalized sketches that specific historic evidences of the truth of the Apostolic allegations be produced.

There are only vague and untrustworthy statements embodied in the records of the ancient nations concerning their national policies and methods of administration, but enough is written to give us, approximately, definite understanding of which we are in search.

The purposes which animated their ambition were universally that of absolute monopoly of political control of the nations.

The Assyrians subjugated the nations by methods in perfect conformity to the psychology of war; wholesale robbery, massacres, myriad murders, to the uttermost limit of satanic savagery. The effects of the plundered countries built and enriched the city of Babylon, the grandeur of which, has been without a rival, and, in consequence, its descent to the uttermost chasm of the deepest moral depravity, has given, through revelation and prophecy; a symbol of the complete triumph and of subsequent punishment our absolute subservience to Satan, and abandonment of all ethical standards, and consequent judgment of God, as stated, with poignant directness, in Revelations 18.

The second period, staged by the triumphant Medes and Persians was only a duplication of the former. Wars for conquest, for riches, for the morbid thirst for human blood, for worldly honor and glory, exhibited the same moral characteristics, the same loyalty to Satan, the prince of militarism.

Nations were destroyed, countries devastated, universal wickedness in high places rampant, the qualities of mercy and justice strained and ignored, and every impulse subordinated to the development of passion as inhuman and malignant, as perverted human nature could devise, to the uttermost of Satanic inspiration.

This stage was succeeded by the overthrow of the Persian regime, by the Grecians, under Alexander the Great.

His military campaigns had but one purpose, that of conquest, of destruction of rival countries, the enrichment of his country and people, of absolute enthronement over the nations of the world. His methods were of the primeval type, absolute disregard of all moral precepts, of Justice, of mercy, of humanity. The watchword was death to all antagonists, and the slogan was, the glory of the army and its matchless leader. So complete was his mastery of the world, and so ravish-

ing was his consuming passion for dominion that it is affirmed "he wept because there were no other worlds to conquer." This stage closed as also did the others, in a beastly, drunken brawl, and consequent death of the empire built on the blood of murdered millions.

The advent of the last performance, that of the Romans, followed the downfall of the Grecian, and it filled the measure of the preceding stages to the limit of the possibilities and opportunities. The history of its rise and its achievements, along the well beaten track of its predecessors, is but a repetition of the old story. In no material aspect does it differentiate therefrom. Its founder, Romulus, was the son of a prostitute and was cast in the jungle to perish. He was nursed by a she wolf and was the murderer of his twin brother Remus. The virus of his libertine mother and the ferocity of the ravenous beast which nursed him, was in his veins and in his heart. He began his administration by robbery and murder, by the invasion and conquest of adjoining tribes and nations, and each succeeding administration possessed the same tactics, until the conquest of the earth was practically accomplished, and the Roman spirit, which, was the spirit of Satan, was supreme. The remnant of the Asiatic and African nations and the barbarian nations of Europe were in total subjection till the period of its downfall about the year 600 A. D.

This condition was followed by the invasion of Europe by the Saracens, the upheaval of, and, reconstruction of the petty nations of Europe, during the mediaeval stage, and the succeeding stages of the organization of those nations into the monarchies and republics of the present stage.

During the 1,000 years which witnessed these convulsions, the wars that raged throughout the Orient and Europe, the wars of the Catholic and Protestant rival countries, and political and trade wars, the same

characteristics prevailed, wholesale murder, sexual lust, lust for power, for wealth, and for everything that appeals to a perverted satan-convulsed heart, was absolutely dominant everywhere and all the time. No human language, no live, fertile imagination, no inspiration except that of God can convey to our minds and hearts the tragic picture.

For hundreds of years England and France were in continuous war, solely for political and economic supremacy. For a score of years France deluged the world in the blood of the most satanic wars, under the leadership of Napoleon, who, at one stage of his conquest, in which millions of the flower of the peoples of the world were murdered on the battle field, said "What is the life of a peasant worth, in comparison to the glory of France?" He subdued kingdoms and enthroned his brothers, in his passion for family glory.

During this period, embracing hundreds of years, Spain sent her armies into the Western world, but lately discovered, and ruthlessly slaughtered the inhabitants and carried their wealth back to enrich the grandees whose rule was without mercy or justice.

The consuming ambition for a monopoly of the riches of the world, for military glory, for unchallenged dominion in the politics and trade of the nations, is a matter of common knowledge, of comparatively recent occurrence.

Their barbarities, the savagery of their military methods, the utter obliviousness of the sanctity of human life, the defiance of the sovereignty of the God of Heaven, the blasphemous deification of their political magnates, and every other manifestation of moral turpitude, was in evidence in every word and act, from the highest in the state to the lowest. We should not be required to particularize further to establish the contention that "wars from our lusts." To those who have proper regard for logical conclusions and for

unchallenged testimony, the lust is established beyond the possibility of honest refutation. But we will continue the survey.

Taking up the continuous chain of history from the downfall of the Roman empire and the consequent breaking into petty fragments of the incongruous political and racial elements, we are face to face with conditions not unlike those which dominated the world during the earlier ages.

This period is forecast by the prophet Daniel in the delineation of the fifth stage of the "great image" when the stone that was cut out without hands and smote the image upon his feet that was of iron and clay.

For unrestricted dominion over the North American continent the English nation robbed the Indians and French of their possessions, which had come to them by inheritance and purchase; by the most brutal of war methods. Our own government pursued the same tactics in their dealing with the Indian owners of this country.

Later, the war of our country with Mexico was one for territorial aggrandizement, which culminated in the acquisition of nearly one-half of their territory.

The so-called "civil" war was fought for the purpose on the part of the Southern states, to break up the union of the states for the protection of the institution of African slavery, and, on the part of the North, for the preservation of the federal union and the liberating of the slaves of the South.

The last great war was fought for the monopoly of the world's trade and for political supremacy on the part of both belligerents. The seeds of the war were sown during the preceding centuries. In evidence thereof, under an ancient premiership of France, Prussia was robbed of the provinces of Alsace and Lorraine. In the war of 1870, between the two nations, those provinces were returned to German dominion. In the late

world war the ownership of those provinces have been returned to France. Thus the destinities of the nations are decided by the universal appeal to embattled armies, and its ebbs and flows, like a whirligig, changes national and racial alignments like the changing color of the historic Chameleon.

Our leading purpose in this comprehensive survey is to sustain the affirmation that there can be no logical disputes as to the absolute correctness of the statement of the Apostle James.

The interpretation of the psychological feature of the World war, is the last and most significant of all such events, since the world began, as it relates to the people and government of the United States. What were the impelling motives that caused our entrance into it? The official answer is to "make the world safe for democracy" and for the sake of humanity" and to make it impossible for the German nation to invade our country," and a few other minor reasons. These reasons seemingly appealed to the masses of reputed Christians and they set at nought the testimony of St. James.

The foregoing survey of the animating purposes of the wars of the world is sufficiently definite and conclusive to sustain the inspired charge of the Apostle. To the sincere believer in the inspiration of the Apostle, additional testimony is not needed, but we are glad that the wars of the world furnish their own proof as to their parentage, and amply corroborate the divine statement.

But, it is alleged with seeming appropriateness, that wars for defense are not affected by the apostolic indictment. In the first place, in answer to this plea, we will notice that none but an omnipotent God can interpret the motives of the human heart and soul. He, alone, knows the secret springs, which produce our activities. It is not difficult for intriguing rulers to conceal their motives from the common people but they are

not hidden from God. In a practical sense all wars are defensive, on the part of each of the belligerents. The possibilities of aggression are always apparent, and the nation that makes the initial move can be justified by the plea of self defense.

An example may be adduced from the last war which logically authorizes this statement. England, for generations has dominated the high seas and she has a national hymn that proclaims her mastery of the world to wit, "Rule Britannia." Germany was steadily encroaching with her scheme for world dominion, and, had she been successful in her invasion and subjugation of France, she would have obtained advantages which would have definitely stopped England's aspiration for the monopoly of the political and economic and industrial world. It was simply a war for the mastery of world dominion as all other wars had been.

This concludes our purpose to show from unchallenged history, ancient and modern, that the psychology of war has always been identical with Satan and always defiant of the counsels of Heaven, and always resultant in the destruction, ultimately, of all the belligerents, and absolutely corroborative of the fateful charge of the inspired Apostle.

The following syllogism embodies the sum of every argument and testimony which relates to the subject:

All wars come from our lusts,
But our lusts come from Satan.
Therefore wars come from Satan.



THE TRAGEDIES OF CARNAL WAR

It would be impossible, with the imperfect vocabulary that we have, to present to our readers a true, complete picture of carnal war, as it is displayed on the battle field, the bitterness, the hate, the cursing, the frenzy, the killing, the wounding, the dying, the dead.

The writers of the histories of wars and battles never present that feature of the awful thing. Histories are written to glorify the spirit of war, and its victors, and assumed heroes. The glare, and fame, and glamor, the shouting, the fife and drum, the orations, the gilded trapping and ornaments, and all such flippery, hide the heads and hoofs and horns of the venomous beast. They conceal from the public eye and ear and heart, its unspeakable horrors.

It is our purpose, in this chapter, to give to its readers a glimpse of the tragedies of war, in culling from authentic history, descriptions of a few of its performances,

This is done, not to emphasize the incompatibility of war and Christianity, but to show its complete demonstration of the characteristics of the arch devil. Every phase of war, each and all of them, are simply delineations of the various psychological elements of his nature, and each and all are so accurate in their faithfulness to that function, that no person, except the wilfully blind, can misunderstand it.

Passing by the pre-diluvian period, which embraced nearly 2,000 years, during which time "violence filled the earth" and when "the imagination of the hearts of the people were only evil continually," and passing, without consideration, the wars that deluged the countries of the earth during that time, wars which is the highest demonstration of the "violence which filled the earth," wars which are the supreme, absolute evidence of satanic leadership and inspiration, without a parallel in the whole category of satanic accomplishments, we begin our task from the records of early post-diluvian wars. There is but one characteristic of carnal war and that is destruction. This feature occupied the world's stage from the founding of Babylon, in the year 115 after the flood, through the centuries, during which the domination of the earth was controlled by

the Assyrians, the Medes and Persians, the Grecians and the Romans, embracing a period of 2,500 years.

During the first two thousand years the areas concerned were in Asia and Africa, and those countries were in continuous broils, without cessation. For confirmation of this broad statement read Rollins Ancient History, a classic of unchallenged reliability. There was but one vocation that occupied the attention of the rulers, and that was carnal war. There was but one autocratic ruler and his decrees were absolute. The people were serfs, and slaves, peasants, mechanics, tradesmen and merchants, but all were under the most unmitigated despotism, and but one policy controlled the energies and resources of the subject peoples and their rulers and that was war.

At the close of this period the countries affected were desolate, their cities were buried in ruins, and the populations were reduced to practical beggary, and in many countries they were destroyed.

The Roman regime began about the year 700 B. C. and continued to dominate the nations of the world, now including the pagan barbarians of Europe, the Franks, Goths, Huns, and the numerous smaller groups till the sixth century A. D.

Their method of conquest and government and administration was, in all essential particulars, a duplicate of the former. Their wars were fought for riches, for political dominion, for monopoly of all the essentials of life, and they were fought with the same indifference and contempt for human life as did the former governmental monsters.

Devastated countries, ruined cities, depopulated areas, enslaved peoples, everything that could intensify misery without cessation or palliation, marked the progress of the administration till her downfall, as a dominant world power at the dawn of the sixth century. Since that date we have been passing through the per-

iod of the prophecy of the feet and toes of the great image and we find conditions in exact resemblance to all the former stages. The nations have been at war with each other, with only surcease adequate to prepare for continuous wars, and the weapons and methods of battle are more deadly than they have been at any former stage.

There is seemingly no desire or purpose on the part of the rulers of the nation to end wars, or to make their prosecutions less deadly. The last world war was the most intensely, remorselessly savage of any former war, even between the most savage of all the pagan nations.

Let us survey the historic records of the wars of this stage, which began at the fall of the Roman empire, in the sixth century and which the prophet Daniel refers to in the second chapter of his book.

Since that period the countries which were formerly under the dominion of our autocratic ruler are now disintegrated and each is striving for mastership and all are pursuing the same methods that prevailed during the former stages, and the same satanic spirit of carnal war governs the general policies, and war, either in preparation or prosecution, is the only method by which the nations choose to accomplish their ambitions.

During the mediaeval period, the countries were owned and ruled by a multitude of lords, whose only law was their untrammelled will, and, at whose behest, the masses toiled on their estates and fought their wars for the simple reward of daily sustenance. These rival lords were always at war with each other, and the most ruthless methods prevailed. Later, these groups are organized into nations, small and great, and this state prevails throughout the earth today, and the spirit of carnal war is just as rampant, yea many fold more so, than at any former period, and the methods of warfare are more consistent with the satanic nature than at any former stage. Having brought this survey down to

our day it may be interesting to our readers to have a few flashes of light thrown over the battle fields, that we may get a faint idea of what war is to those who fight its battles. This feature is withheld from public view by the historian for reasons suggested by those whose vocation and profit are in their prosecution.

Beginning at a critical period in Jewish history in one battle between the armies of Judah and Israel, 500,000 soldiers were killed. In the siege and destruction of Jerusalem by the Roman legions, under the Emperor Titus, nearly 3,000,000 men, women, and children perished. In the religious wars of Europe between the Lutherans and the Catholics, which continued for over 100 years, with slight recesses intervening, one-third of the population was killed on the battle fields or in the sack and massacres of the cities. In the city of Magdeburg, Prussia, which was captured by the Austrian General Count Gilby, 20,000 of the civilian inhabitants were massacred in three days.

In the wars waged by the European nations in the conquest of the American continents the entire tribal peoples, the Indians, were destroyed or driven into the swamps and mountains and deserts to perish.

In the war between the American states, in the sixth decade of the last century, 700,000 of the flower of our manhood were slain on the battle field. And last and greatest of them all, in the World War, 10,000,000 men were slain on the battle fields, 20,000,000 were wounded and disabled for any civilian service, and 30,000,000 of civilians, aged men, helpless women and children, perished by pestilence and famine.

The countries of Northern Africa, Egypt, Ethiopia, Carthage, Phoenicia, and others of larger or lesser dimension and influence, have practically become extinct, so far as their influence in world affairs are concerned, because of their wars with each other.

The Napoleonic wars of ten years' duration at the

close of the eighteenth century were as bloody and destructive as human depravity and malignity could perform and they were in exact correspondence with the inspired indictment, just satanic lust; that and nothing less.

When the horrible orgy was finished he had enthroned his brothers and marshals on the thrones of most of the European nations and won each and all at the point of his swords and guns. He emphasized his estimate of the value of human life in the historic exclamation, "What is the life of a peasant worth in comparison with the glory of France?" One episode characterizing the destructiveness of the lives of his soldiers was evidenced in his Russian invasion. He entered Russia with nearly a quarter million and only 50,000 returned to France at the close of an unsuccessful campaign.

It would simply be impossible to convey to our readers the faintest description of the horrors that the peoples of those countries suffered, soldiers and civilians alike, during those horrible years.

It would seem to people of average moral perception and normal human feeling and sympathy for those who suffer from physical infirmities that the sportive, frolicsome element in unregenerate human hearts would be materially neutralized, but the spirit of war seems to deaden all sympathetic instincts.

Exemplifying such a condition when the French armies occupied the city of Moscow at the time of the invasion, on an evening the army magnates staged what is termed a ball (it should be spelled b a w l) in close proximity to a huge powder magazine. The city had been fired by the retreating Russians and the flames were speeding toward the drunken roisterers. In the frenzy of the orgy a giddy dancer waved his jeweled hand and shouted, "One more dance and defiance to the flames," and the next moment the magazine ex-

ploded and the debauches were hurled into eternity. So end all drunken revels.

Late excavations in those countries have uncovered the wreckage of great cities which perished in their millions of population. In the busy day of their glory, they wasted their resources of human energy and wealth, in continuous wars and universal ruin tells the tragic story.

Babylon, the oldest, greatest, richest of them all, is now a vast impassible jungle and morass, impossible of entrance or survey, the unchallenged den of venomous serpents and ferocious beasts. Great cities throughout those countries have been buried under the earth for a thousand years and decadent populations occupy the wasted agricultural areas. Jerusalem is a cluster of huts in comparison to her ancient grandeur. The great city of Carthage, once the rival of the grandest, is now a cote for sheep and goats, and Tyre and Sidon, a rendezvous for fishermen to mend their nets.

We are now passing through the last stage of the march of the peoples of the world. From the signs of the times, as they are foreshadowed by current history, the war of the prophetic Armageddon will soon be staged. The time of the end, according to authenticated prophecy, is now at the dawn and a war crazed world awaits its doom. "Watch for you know not at what hour the Son of Man cometh."

The recent seeming trend of the nations to limit naval and military equipment will not change psychological conditions. The spirit of war dominated their hearts as it always has done and always will be till its master spirit is chained in the bottomless pit, and that event will not come till the return of our Lord to the earth. The "trend" toward retrenchment or limitation was not taken because of the satanic nature of war. It was not taken because it is a parody on the fundamental doctrine of our Lord, of love and peace. The

churches, which are the ordained custodians of those doctrines, did not launch it. It was suggested and launched by politicians simply because of its prohibitory tax burdens, for simple humanitarian reasons, and its forecast of the future offers we hope that wars and rumors of wars will cease among the nations.



SELF DEFENSE

The arts and devices which militarists employ to justify war are as various and multitudinous as the ingenuity of a prolific brain and susceptible heart could suggest, and it is, in a measure, courteous for their opponents to give them due consideration. It would seem however, absolutely superfluous, if not offensive, to our divine Lord, to meet an argument in behalf of carnal war with counter arguments. The divine teaching on the subject is so specific and definite and conclusive, that it is incomprehensible why and how an advocate of carnal war can honestly, sincerely, in meekness and faith, plead in its behalf, the words of our Lord.

One might more consistently doubt the divinity of Christ, His virgin birth, His dual nature, human and divine. The inspired word is sufficiently definite on that subject but it is far beyond our normal capacity to comprehend it. St. Paul places it among the unsearchable mysteries in 1st Timothy 3:16, "God manifest in the flesh, justified in the spirit, believed on in the world, received up into glory." This doctrine can only be accepted by faith.

But the scriptures which forbid carnal war are recorded on practically every page in the blessed book, in the plainest phrase, so lucid, so specific, so logical, so human, so pure, so rich, in its infinite sweetness, that no doubter will have a scintilla of warrant or excuse to plead when he meets the Judge at the last day. Like

the man without the wedding garment, spoken of in Matthew 22:11 who "was speechless" when the master of ceremonies asked him how "he came hither without the wedding garment," or they will have nothing to say in justification of their acts. For the sake of the arguments and to meet the demand that we must "stop the mouths of the gainsayers" we will meet the issue in the spirit of the dear Master.

As a last resort the advocates of carnal war justifies the killing of an enemy in "self defense." There are wars purely for self defense if we accept the uninspired statements of its advocates. In order to clarify the situation, and determine the question of the accuracy of their assumptions, let us put a few of the most conspicuous events on the witness stand.

The Southern contestants in the Civil War fought in defense of the institution of slavery which was jeopardized in the election of Abraham Lincoln by the enemies of slavery, in 1861. The Northern contestants fought to preserve the union of the American States which was threatened by the secession of the states of the South. It was a war of defense on both sides.

The war of the revolution in 1775-76 was fought by the Americans to defend their liberties, and, by the English, to defend the territorial integrity of the British empire, a war of self defense on both sides.

We need not particularize further concerning international wars. Nations have formed combinations for aggressive and defensive war since the beginning of time and the spirit of war is as dominate in the weaker as it is in the stronger nations. A weak defender of this generation is a strong aggressor of the next generation. There is no difference in the psychology of either. They are both arrant, defiant nationalists, and absolutely ignore, yes, despise, with supreme contempt, the divinely spiritual elements of the situation. It is simply a case of, "I will," or "I will not," and they

scout the suggestion that in the final adjustment of the controversies, the great God will be the umpire and give judgment against them.

We will pass to another and more interesting phase of the question of self defense, that which pertains to the home. In this case we are face to face with all the elements which are involved and are personally at the threshold of its concrete features.

Triumphantly, the advocates of militarism asks the pacifist what he would do if an enemy would threaten the honor or peace of his family, and he awaits an answer with a cynical smile that betokens assurance of victory.

First, we place the destinies of the family absolutely under the promised protection of our heavenly Father, and then we promise absolute loyalty to the commands of His Son which we have in the New Testament. We constantly pray for grace and help for every emergency and then we await the events which are absolutely in the hands of our Heavenly Father.

My beloved father was asked the question during the civil war "what he would do if an outlaw were to threaten the peace of his household." He replied, "I will answer that question when the event comes." An eminent clerical of the militaristic type said, "he always slept with an automatic pistol under his pillow." That was his answer to the same question. It is simply a test of our faith and trust in God, nothing more and nothing less.

Let us note a few cases culled from authentic history which will justify the attitude of the lover of peace. A few hundred thousand Assyrian soldiers surrounded Jerusalem at a certain time and the king Hezekiah and the prophet Isaiah prayed to God for protection, and that night an angel slew one hundred and eighty-five thousand of them. 2 Kings 19:35.

On another occasion an army of Syrians surrounded

the city of Dotham, on a certain night, expecting to capture the prophet Elisha on the morrow. When the morning came and the servant of the prophet saw the conditions he bewailed the fate of his master. Elisha prayed that God would open the servant's eyes and he saw "the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

The records of God's methods of dealing with those who trust Him are multitudinous and without variation, so much so, that no person who possesses faith, even to the degree of a mustard seed, can have cause to doubt so much as a **hair's breadth**.

But, to doubt the promises of God is to take from beneath us the only rock that will save the soul in the final stage of mortal existence, and to raise the question, such as the militarists asks, is to assail the divine sovereignty. It is to challenge God to defend Himself against the puny assaults of blatant infidelity. It is a case which inspired the Apostle Paul to cast in the teeth of the Roman gainsayer the question, "who art thou that replieth against God?" Rom. 9:20. Who are these pompous upstarts, covered with the blood of the millions on the battle fields of the world, that defy the living God and curse, with impotent wrath, those who acclaim the vital doctrines of peace and love and forgiveness of enemies. He says, "If ye love father or mother, son or daughter, more than me, ye are not worthy of me." Matt. 10:37.

In a trial of certain brethren for sedition before an eminent judge in a far western state, he asked them if they estimated their souls of more value than the honor or their mother or daughter, and they replied "more than all things else," at which the judge denounced them furiously and ordered them to be taken out of the court room. The charge of sedition against them was based on their attitude toward the service of our young brethren in the army during the late war.

The case, reduced to the minimum in argument and testimony, is stated in correct terms of loyalty or disloyalty to our Lord, confidence or distrust in His promises, obedience or disobedience to His commands. Readers, choose you this hour whom you will serve, whether the war maker or our loving Lord and Savior, but as for me and my brethren, we will trust the Lord.

I give one instance to illustrate the attitude of our Lord toward the plea for self defense, the record of which you will find in St. John 11:48, which reads as follows, "If we let this man alone, all men will believe on Him: and the Romans will come and take away our place and nation." This stresses the contention that His doctrine forbids participation in war. The quotation following confirms the correctness of the forecast of the Pharisees, Luke 21:20-21. "And when ye shall see Jerusalem compassed with armies, then let them which are in Judah flee to the mountains, and let them which are in the midst of it depart out."

In Josephus' history of the destruction of Jerusalem by the Romans, under the leadership of Titus, you will see the specific statement that, because of the threatening attitude of a hostile nation, contiguous to the city, he withdrew his army for a few days, during which interval, "every disciple of Jesus Christ fled to the mountains," literally conforming to the advice of their Lord.

If you cannot, will not trust your Lord, get your gun, build up your armies and navies, fill the pulpits with advocates of war, defy the nations and then reap the harvest of the wrath of God whom you have repudiated.

Commenting on the incident, if there could possibly be conditions justifying a defensive war or self-defense, in any measure, that occasion provided the exception. Yet the sequel affirms the charge of the militant Pharisees, and is confirmed by the actions of the disciples,

that wars for defense can never find justification in the Book of Books.

Let the clerical militant read this illuminating incident, catch its pacific spirit, and then let him go before his people and plead the divine message of peace and love, as the only balm that will heal the mortal wounds of a war scourged world.



PERSECUTIONS, PLUS PERSECUTIONS

“Persecutions for righteousness sake” is one of the inseparable concomitants of a union with our Lord and Savior. We cannot more easily escape it than we can escape the divine judgment if we consciously disobey His commands. It is also essential to a complete development of the spiritual nature. In Matthew 5:10 we read “Blessed are ye when ye are persecuted for righteousness sake.” In the first place it strengthens our faith and purpose to be loyal to the commands of our Lord, and, secondly, it assures us of an acceptance by Him. Satan has the rulership of the world in his hands, and, as he hates our Lord, so he hates His followers and as he persecuted Him, so will he persecute us.

Let us note some of the passages in the New Testament on that theme. We are commanded to “pray for those who persecute us,” and that “when we are persecuted in one city we should flee to another,” and “being persecuted, we suffer it,” and, “being persecuted we are not forsaken,” and “there was great persecution against the church,” and they were “scattered abroad on account of persecution” and “that they who live godly shall suffer persecution.” We are also told to “take pleasure in persecutions,” and St. Paul told his brethren in Thessalonica that “we glory for your faith and patience in all your persecutions,” and our Lord told His disciples that “as they persecuted Him,

they, themselves, would be persecuted," and that they would "be persecuted from city to city."

If we were not the victims of such conditions it would be evidence that we were in love with the world, for "the world loves its own" and we should rather rejoice thereat than to murmur or complain. Such conditions have prevailed ever since Satan came into the world, and Cain, in killing his brother, was the first to begin the work. It is said "he killed him because his brother's works were righteous and his own evil."

Persecutions have surged throughout the earth most malignantly since the advent of our Lord and the establishment of His church. To a lesser extent it prevailed among the Jews before His coming. Many of the prophets were killed by the apostate Jews, and when our Lord delivered His judgments against Jerusalem, one of the crimes for which she had to be punished was, that "she had killed the prophets" and stoned them who had been sent unto her."

Note a schedule of the methods of the persecutors of that period as they are recorded in Hebrews 11. "And others had trials of cruel mockings, scourgings, of bonds, and imprisonment. They were stoned, were sawed asunder, tempted, slain with the sword, destitute, afflicted, tormented, and wandered in deserts, in mountains, in dens and caves of the earth."

During the Apostolic age the bloodiest persecutions prevailed, too horrible for tongue to describe or imagination to conceive. Succeeding that period, the persecutions by the pagan rulers for three generations, were as merciless as Satan could inspire, or brutality could execute.

It was then a conflict between the religion of paganism and that of our Lord.

After the third century, at which time the Roman emperor recognized the Christian religion as the relig-

ion of the State, and which brought into the church all the moral filth of a rotten political system, much like that which prevails in modern governments, organizations were formed in protest against the worldliness that had corrupted the forms of worship and the moral standards of the people. Then the state church, as it was called by way of distinction, began its policy of persecuting the non militant organizations, and, for hundreds of years, 'till the beginning of the sixth century, the struggle for a pure form of worship was fought in the most relentless and vindictive manner, by the rulers of the nations. From that date, which marks the ascendancy of the bishop of Rome and which also marks the beginning of the Papal church, the persecution of the opponents of that scheme was only a continuance of that which prevailed during the former regime.

These conditions prevailed till the time of the so-called "Reformation" in Germany, by Martin Luther, From that date the same tactics were employed, first by the Papal followers, the Roman Catholics, in methods as inhuman, as savage, as satanic, as those of former periods, and later, by the state churches of Lutheranism and Episcopacy throughout the countries of Europe. The organizations founded or reorganized by Menno Simon, the founder of the Mennonite, and Geo. Fox, the founder of Quakerism, and Alexander Mack, the founder of Dunkerism, now the Church of the Brethren, because of their protest against the worldliness of the state churches, and of their protest against carnal war, were subjected to persecutions as horrible as that to which St. Paul refers in his letter to the Hebrews, reference to which is made heretofore.

The causes of the former persecutions were based on differences in scriptural interpretation, but it was only another form of satanic hate against those who took issue with him on moral grounds, and who based their

hostility on a literal, verbal construction of the commandments of our Lord.

Such conditions prevail today, throughout the so-called Christian countries of the world. The vast masses of the peoples are led, or misled, by teachers and prophets who, ostensibly base their church systems on the unsophisticated words of our Lord, but who exalt the policies and commands of the rulers of the nations above those of the immaculate Son of God. Their rituals do not require renunciation of the follies of the world, nor do they bar affiliation and co-operation with the militaristic schemes of the apostate rulers of the nations.

This condition explains the antagonism that is well nigh universal, against the non-military organizations, and it points definitely to the psychology that manifested itself in the bitter persecution that the governments of the countries inflicted on our people during the late world war. It was only an immaterial variation of the old satanic persecution that prevailed through earlier ages, the old implacable enmity of Satan against the disciples of our Lord, and it is an incontestible evidence that we are His disciples. Were it otherwise we would have strong ground to fear that we were of an alien regime.

It is our purpose now to furnish the readers of this book a compilation of the experiences of our brethren, who were conscientiously opposed to bear arms in the late world war.

This compilation of sketches from the experiences of the C. O.'s in the training camps in this country and the prisons during the world war has been the product of the energy and efficiency of our dear Brother John Roop, Jr., of Linwood, Maryland, and is published in Part Four of this book.

COMPROMISE PLUS COMPROMISE

One of the essential phases of our mundane career is to draw the line of demarcation between the church and the world. "Hitherto shalt thou come but no further" is the declaration of the Most High and we should willingly subject ourselves to the divine limitations. When our Lord ascends the judgment seat, or when he takes the leadership, we bow submissively to His decrees and obey His commands without hesitancy or question.

It requires special grace and wisdom, often, to determine, approximately, how far we should go in the performance of our duties as citizens, ere we reach the stage when the laws of our country come in conflict with our paramount duty to God.

The kingdoms of this world are not yet the kingdoms of our Lord. Satan has jurisdiction over the nations now as he did when he proposed to give them to our Savior "if he would fall down and worship him."

Our young brethren met the issue when the conscript laws required them to perform military duties during the late war. The war department made provision for relief from active service, but it did not provide for their protection from violations of those laws by military officers. It did not relieve them from the regulations that prevailed in the cantonments, concerning the wearing of the military uniform, or the military salutes, or the training in the ranks. It did not provide punishment for officers who maltreated them brutally for refusal to obey orders.

The church, also, did not have an established schedule of specifications which set out, in detail, the limitations as to what course should be taken, when military orders required them to do certain things which savored of compliance with army service, such as wearing uniforms, etc.

It requires applicants for baptism to take a pledge

to refuse military service but it did not particularize as to details.

The young brethren had to meet the issue practically without help from the elders, and many of them were subjected to the severest physical suffering, even unto death, because they assumed positions adverse to the requirement of army rules concerning preparations for war.

Let us view the question of the relation of war rules concerning the wearing of the army uniform to the teaching of our Lord and His apostles.

The uniform is the insignia of the army spirit. It emphasizes the matter of our affiliation and is, in a vital sense, a surrender of our opposition to war. It will be so considered by those with whom we are associated and our testimony against war, which is as much proclaimed by our acts as by our words, will be in a large measure, neutralized. To that extent it aligns us with the advocates of war. To that extent we violate a fundamental law of our Lord. In Ephesians 5:11, we are commanded not to "have fellowship with the unfruitful works of darkness." And in 2 Thessalonians 3:6, we are commanded to "withdraw from every brother who walketh disorderly," that is, one who does not follow the teachings of the scriptures.

The same objections prevail against the traditional military salutes that army rules require of the privates and subordinate officers, toward the superior officers. Its purpose is a recognition of their inferiority and tends to destroy self respect and breeds personal debasement of the men in the ranks, and to inflame the superiors with personal pride, one of the most vicious traits of militarism. One of the most dangerous of the vices of the military scheme is the tendency and purpose to eliminate all sense of the value of human life, and of proper valuation of our personality, and each man in the ranks is nothing more than a cog in

a machine, and all this violates a law of our Lord as sacred as Himself, that of our own individual personal responsibility. "Every man must give an account of himself to God." Romans 14:12.

The same argument and testimony pertains to training in the line. Every movement of the person, every step, the purpose of which is to prepare the participant for the battle, for the march, for the departure from civilian habits and manners and to glorify the militant spirit.

But it is objected that our Lord does not forbid these things, therefore a compromise, where you do not offend the Word of God is permissible. But I will allege that these are necessary preliminaries to combative service and our testimony against war is practically nullified and we endanger our relations to our Lord about as effectively as if we were face to face with the foe with the weapons of death in our hands. We cannot compromise with even the appearance of evil. In Matthew 12:30, our Lord tells us that "he that is not with me is against me," and to affiliate, in any form, with the professional militarist is to align ourselves with Satan.

These features are an inseparable part of the military machine and cannot be condoned or approved innocently.

There are features of service in times of war which are strictly non-combative and which do not involve a compromise of the principles of Peace.

Red Cross, Y. M. C. A., and all branches of hospital service are emphatically within the prescribed limits of scriptural approval. In the World war the Quakers performed prodigies of humanitarian service within those organizations, and expended large sums of money in the work of relief for the wounded soldiers. Any service along these lines, where the hazards of battle do not prevail, are worthy of our most arduous efforts,

and in perfect harmony with the spirit of our loving Lord, and should demand large sacrifice. However, what would appear to be in perfect harmony with the gospel of love and peace to one, would not appeal to another. With many of the opponents of carnal war anything which constitutes a part of the system is utterly abhorrent and forbids participation.

To some, the wearing of the uniform, or the military salute, or the "drill" would not be repulsive for the reason that they do not necessarily imply a willingness to kill in battle. In such cases each one must be his own arbiter and no man or government has divine commission to interpose restrictions.

But, if voluntary compliance would imply approval of the military system, and so impress others then, for the sake of others we would not be guiltless by conformity. St. Paul stresses this feature in his letter in Corinthians 8:7-13, as follows to wit:

"Howbeit, there is not in every man that knowledge (one God and one Lord Jesus Christ) for some, with conscience of the idol unto this hour, eat meat as a thing offered to an idol and their conscience, being weak, is defiled. But meat commendeth us not to God, for neither, if we eat are we the better, neither if we eat not are we worse. But, (take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For, if a man see thee, which hast knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols, be defiled. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ. Therefore, if meat make my brother offended, I will eat no meat while the world standeth, lest I make my brother to offend."

This definite and inspired analysis of the function

of conscience should appeal to every one who recognizes the responsibility of our personal influence on our brother, and, also to emphasize the liberty of each one to follow his own conception of his duty to God.

Under the inspiration of fundamental facts we are justified in determining our own course in all matters concerning our attitude toward carnal war, so far as it relates to minor features, such as wearing the uniform. Of course such liberty does not affect the question of justification, in participating in battle. That is specifically forbidden by our Lord and is, therefore, placed without the range of the individual conscience.

On account of this seeming abstruse definition of the right of conscience our brethren suffered most horrible punishments during the World war. It is specially noticeable that a difference of action on the part of the C. O.'s prevailed concerning the wearing of the uniform. Some accepted it without objection, while others would not wear it under any conditions. Such a state of mind and conscience is fully provided for in St. Paul's letter to Romans 14:5. "(One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." In matters where a fundamental principle is not involved each one must determine his own course of action according to the operation of his own conscience, and that action is just as determinate as if it were based on a specific statement of the Lord.

This does not apply to the question of our attitude toward the bearing of weapons of death or the killing of our enemies in battle. That feature of conscious responsibility is settled finally by definite prohibition of our Lord and Master.

The same method of interpretation applies, with equal force to many other features of military service, the details of which need not be mentioned.

There are however general principles which would

help much to remove the causes of friction, that was manifest in the cantonments and elsewhere. In my opinion all work that pertained to the relief of sick or wounded soldiers, the reconstruction of devastated war areas, could be performed with perfect conformity with the principles of love and peace.

This was beautifully demonstrated by the Quakers and others during the late war. Hundreds of young men and millions of dollars were employed in those branches of service, to the infinite amelioration of human suffering. Read for profit and inspiration the following quotation from Milton's Poems, page 515.

Torture the pages of the Holy Bible
To sanction crime and robbery and blood
And in Oppression's hateful service libel
Both man and God.

This for those who plead Bible warrant for war.



FEAR PLUS FEAR

Fear is an emotion begotten from the apprehension of danger. This danger is of two varieties, one of which is physical, and the other spiritual, one of the body, the other of the soul, one material the other immaterial. One inspired by our Heavenly Father, through the agency of the Holy Ghost, the other by the Satanic father. We will note a few specifications: "The fear of the Lord, that is wisdom." Job 28:28. "The fear of the Lord is clean, enduring forever." Psalm 19:9. "The fear of the Lord is the beginning of wisdom." Psalms 111:10. "The fear of the Lord is his treasure." Isaiah 33:6. "Walking in the fear of the Lord." Acts 9:31. "Perfect holiness in the fear of God." 2 Corinthians 7:1. "No fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in Love." 1 John 4:18. Many other passages from the immortal Word could be added to

emphasize the function of fear as it relates to our God, all in perfect accord with the foregoing, but these will suffice for our purpose to show its relation to the question of our physical and spiritual welfare. There may be two phases of this emotion, one that refers to a sense of danger if we do not confess God, and the other from a desire to please Him.

It is possible that many people seek the divine favor through the fear of the torments of hell. I will not say this is unavailing because I do not know the mind of God on all things. It would seem, however, that such a mental state would not represent the highest aspiration of a seeking soul. It would be inferred that, were there no hell to punish sinners, there would be no incentive to confession. It certainly testifies to a higher conception of the divine interest in our welfare, when we confess Him because of His love toward us which manifested in the sacrifice of His Son on the cross.

A person who has reached the blissful stage of the transformed life does not fear anything, either pain, sickness, or death, or hell, or satanic wiles, or persecution.

Reasoning along these lines could be continued without limit but these will suffice to show that our alliance with our Heavenly Father shields us from one of the most prolific sources of trouble to which we are subject in this life.

The satanic specimen is as evident in the lives of men and women as that of our Lord, and I feel justified in saying that it is the fountain of most of the afflictions that satanic service brings to this world. It finds expression in the attitude of individuals in preparing for self defense. The clerical who always slept with a pistol under his pillow feared personal danger. The folks who surround themselves with means for the defense of their households, armed with deadly weapons, do it from the same impulse. Nations which cre-

ate armies and navies for war do it for the same reason.

The countries of the world, especially those who claim alliance with the religion of the cross, brothers of the same spiritual regime, are, today, arming to the limit under the fear of aggression. Satan inspires this fear. Trust in the loving Lord would drive away that emotion like mist before the morning sun. These nations are conscripting the wealth and the man power of the world, beyond the limit of sane endurance, to meet each other on the battle field, to test the ability of each other in defense of their several countries. There is no other reason for such barbaric, unchristian procedure. Our country, once the refuge of the persecuted and oppressed of the old world, has become as virulent a persecutor of the disciples of our Lord as the most pagan of the overseas countries. Thousands of the pacifist people, of this and other reputed Christian countries, suffered tortures, unbelievable, during the world war, because of their testimony against carnal war.

There is but one remedy for this international ailment, this insane satanic fear, and that is trust in the Lord. This trust must be absolute, not conditional, as Napoleon trusted who told his soldiers to "trust in God, but keep their powder dry." Such dilly-dallying **will bar** God's respect for us and prevent His intervention in our behalf. But how will He administer His protective providences? That is not a loyal question. It suggests doubt, and he that doubteth is condemned. Let us answer the question in part. In Hebrews 12:22, we are told that "there are an innumerable company of angels." In Hebrews 1:14, we find that "these angels are sent forth to minister to those who shall be heirs of salvation." When St. Paul was being taken to Rome, as a prisoner, at the time of the storm on the sea, when the crew and passengers were in despair, he told them not to fear "for there stood by me this night

the angel of God, saying, fear not Paul for thou must be brought before Caesar." Acts 27:23. When the Sadducees put certain apostles in prison for preaching the doctrine of the resurrection, an angel of the Lord opened the doors of the prison and brought them forth. Acts 5:19.

When an Assyrian army of hundreds of thousands surrounded the city of Jerusalem, through the prayers of the king and prophet, an angel came and killed 185,000 of them in one night. When the disciples wanted to defend the Lord against a mob of Jews, he told them, "thinketh thou that I cannot pray to my father and He shall give me more than twelve legions of angels." A Roman legion is 6666. Twelve times that number is 79,992. If one angel can slay 185,000 in one night, how many can 79,992 kill in one day? Note the number fourteen billion, eight hundred sixty-eight millions, five hundred twenty thousand, or over seven times the population of the world today which is 1,600,000,000. Do you not think, dear reader, that we could trust the living God who has such means of protection, and demonstrate our trust by disbanding our armies and stop killing our enemies! Let me give the readers of these lines a few testimonies of the activities of the angels in our behalf to the end that our fears may be abated and our trust strengthened. The angel of the Lord encampeth round about them that fear Him and delivereth them. Psalms 34:7. "Behold the mountains were full of chariots and horsemen of fire round about Elisha." 2 Kings 6:17.

These means of defense God sent to the city of Dothan in Judea to protect the prophet Elisha, whom the Syrian army had come to capture. Reader, do you think you would fear an army of invaders if you were protected by such an angelic host?

"But ye are come to an innumerable company of Angels." Hebrews 12:22. Are not angels ministering

spirits sent forth to minister for them who shall be heirs of salvation? Hebrews 1:4.

These assurances of adequate protection in every emergency, and scores of similar testimonies, should dispel all the fears which Satan employs to beguile us from trust in our Lord. War calls for armies and navies, and faithless men and nations hear and heed the appeal and we have wars and desolations and death. Trust in the guardian angels, dispels all such emotions, and peace and love prevail. Reader which will you choose? "Now is the accepted time, behold now is the day of salvation." Trust God and be saved, doubt Him and be condemned.



COUNTER TESTIMONIES AND ARGUMENTS

It would appear that the obligation of courtesy, an obligation stressed by St. Peter in his first letter 3:8 should be observed toward those who interpret the scriptures in harmony with the spirit and practice of carnal war.

It has been stated, repeatedly, in the various chapters in our book, that war and Satan are synonyms, but there are possibilities of erroneous interpretations, and those who hold contrary views are entitled to reasonable consideration. However, we do not concede that there is the faintest gleam of doubt in our mind about the matter. With us that question is settled until the final Judgment.

Note the following quotations which are adduced by the militant class. "Think not that I came to send peace. I came not to send peace but a sword. For I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Matthew 10:34-35.

The construction of the war maker, carried out logically, would equally indict our Lord with the purpose

to justify the breaking of the immortal commandment, "Children obey your parents." Would they charge our Lord with such a breach of the law of His Father? Would they? He says in His prayer, John 17:14 "I have given them Thy Word," and he says, in another chapter, "The words I speak are not My words but the words of Him that sent me." Does any one sanely believe that our God sent His Son into the world to teach disobedience to a vital commandment, to teach hate, that results in breaking up the peace of households? No, they do not believe such a story.

Those verses simply record a prophecy of the results, but not the purpose of His coming.

Again, we have in Luke, 22:36-38 the following command. "He that hath no sword let him sell his garment and buy one, and they said Lord, behold, here are two swords. And He said unto them, it is enough." This transpired within the hour of His arrest by the mob sent out by the Pharisees. When they laid their hands on Him one of the disciples said unto Him, "Lord shall we smite with the sword?" and he drew his sword from its sheath and cut off the ear of the servant of the high priest.

Immediately the Lord commanded him to "put up the sword" and said "they who take the sword shall perish with the sword."

This whole episode is susceptible of but one logical, reasonable construction. It was an object lesson to illustrate the mission of peace and love which was and is the sole basis of the plan of salvation, that and nothing more. There is no suggestion anywhere through the Apostolic regime that that sword should ever be taken out of its sheath; Never. It would be silly to say that two swords would be enough to meet the emergency of the arrest of our Lord if it was the purpose to use it after the militaristic fashion.

Again, the feeble quibbler quotes 1st Timothy 5:8.

"But if any provide not for his own household, he hath denied the faith and is worse than an infidel." The only sane, rational, practical, scriptural way to provide and protect your family is to eliminate war and establish peace throughout the earth. There are more households destroyed by war than by all the other agencies of Satan combined. We pursue that method, and, when Satan is chained in the pit for a thousand years, our happy households will enjoy peace and safety and not before.

Again, we quote one of the assumed, incontrovertible passages from our great Book, justifying carnal war, from St. Paul to the Roman church, 13:1 to 4. Note the quotation: "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever resisteth the power resisteth the ordinance of God, and they who resist shall receive greater damnation. For rulers are not a terror to good works but to the evil. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." There are several points in this controversy that we will elaborate as fully as the facts and testimonies warrant.

First, the commands of rulers must be obeyed, **only** when they do not contravene the commands of God. That point was clarified in that controversy that arose between the ruler of the Jews, and the Apostles, John and Peter. Those rulers commanded them not to teach in the name of Jesus Christ.

The instant reply was, "we ought to obey God rather than man." We make the same reply when our rulers command (conscript) us to fight and kill our enemies.

It is presumed that rulers will not command us to disobey our Lord, but when there is a palpable diver-

gence between their commands and those of our Lord, we have no alternative but to disobey the ruler, and suffer the results.

Let us apply the test that arose during the days of Pagan Rome, and later, when the world was ruled by Catholics. Those persecutions in which millions were tortured and killed because they would not abandon their faith in the Lord, at the command of those rulers, the question was one of betrayal of the Lord or death by fire and sword, and they chose the latter. Will those who acclaim the absolute supremacy of earthly rulers take the side of the pagan or Catholic rulers, or that of those who disobeyed them and died? Which?

Note further that the sequel of this controversy is found in verse 4. "For he is the minister of God, a revenger to execute wrath on him that doeth evil."

We quote a passage from 1st St. Peter 2:13, 14, stressing the same point to which St. Paul refers in an excerpt mentioned heretofore. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme; or unto governors as unto them that are sent by him for the punishment of evil doers." The advice which those ordained Apostles gave to the churches are identical as to all material facts, and our answer to the latter is found in our comments on the former. Obey rulers when their commands do not conflict with the commands of our Lord; no more and no less.

Governments were established in the world by special decree of God to protect the people from professional "evil doers" not to wage wars for the destruction of society, the ultimate result of all wars. I do not need to continue the argument along this line. The perversity of human nature makes the "evil doer" a constant menace, and our only protection is a sanely administered government, and that was the only

thought of the inspired Apostle when he was writing to those Roman Christians.

“He is a revenger to execute wrath (not his, but God’s) upon him that doeth evil,” this and nothing more. To construe it in justification of carnal war is to contravene every impulse, every instinct, every command, stressed by every means that the infinite sovereignty of God could impel, and corroborated by our loving Lord and His ordained Apostles, in every page of the immaculate Book. Failing to justify or palliate the use of the carnal sword by the authority of our Lord, the militant appeals to the Jewish regime, which began at the miraculous passage of the Red Sea, and ended at the ministry of John the Baptist. Read Luke 16:16. “The law and the prophets were unto John, since that time the kingdom of God is preached and every man presseth into it.” Presuming that people, who make such appeals in behalf of war, are honest and sincere, there is but one explanation of such a spiritual condition, that of the blindness that follows unbelief in the words of the Lord Jesus Christ.

Let us note a few characteristics delineating the manners and customs that prevailed throughout Jewry prior to the coming of our Lord.

Then, the practice was “an eye for an eye and a tooth for a tooth,” in martial parlance reprisals, simply the process of retaliation.

“Now I say unto you resist not evil.” Then polygamy and promiscuous divorce were allowed because of the “hardness of their hearts.” Now both are absolutely forbidden. Abraham and all the patriarchs, were polygamists, and also slaveholders, and some of them were incestuous, and all were red with the blood of their enemies, shed in war. The moral standards of that regime were as far below that of our Lord and His apostles as the law is below the gospel. They are incomparable, unassimilable, and cannot conscientious-

ly be quoted as our guide in matters which relate to our obligation to our Heavenly Father. Going outside of the assumed testimony of the scriptures, the martialist appeals to the natural human instinct of self preservation, to the protection of our household against evil doers. We answer this in a few words. First, there is no logical parallel between the performances of an "evil doer" and of embattled armies. One is, an assault of perverted man against a helpless, innocent citizen, the other the equal or possibly the unequal matching of the physical elements of one nation against the same elements in another nation, inspired by the satanic lust for blood, and dominion, and wealth. In either case resistance is definitely forbidden by our Lord and we have but one alternative, simply to trust and obey. Of course, if we refuse to trust God we will get our gun and protect ourselves if we can.

Our only hope for salvation in this and the next world is based on absolute trust in God. Rev. 19:11, 12, 13, 14, 15 is quoted as a specific warrant for the use of the sword in carnal war. Its absolute irrelevancy to the subject of carnal war is so apparent that we can hardly clear its advocates from the censure of premeditated purpose to mislead his questioner. The 15th verse gives the character of the sword employed in that war. "Out of His mouth goeth a sharp sword, with which he should smite the nations." That weapon was and is the same that is spoken of in Ephesians 6:17 "The Sword of the Spirit, which is the Word of God."

We have another argument to meet and refute in behalf of carnal war. It is said there are some five hundred millions of armed savages who have yet to receive a thousand years of mental and spiritual development before they will be able to conform to the teaching of our Lord in behalf of love and peace.

The reply to this is short and sharp. The last world war, the most bloody and satanic of all the wars since

the beginning of the Christian era, was fought by the reputed Christian nations. Not one of the pagan nations was involved in it.

All the wars of the world since the sixth century, when Catholicism became a world power, have been fought by reputed Christian nations, except a short regime of the Saracen uprising about the twelfth century.

The pagan nations are not a menace to the peace of the world. They are the only peace loving people now on the earth. China and India and the Arabian countries are noted for the pacific nature of their governmental policies. Even among the aborigines of America, the peace doctrine was dominant. That was demonstrated in the attitude of the mightiest of these tribes toward William Penn, in their relations toward each other. It is said that not one Quaker was killed during William Penn's administration.

St. Paul himself gave us his interpretation of his discourse on that subject by repeated disobedience to the mandates of the rulers when it came in conflict with his obligation to the Lord Jesus, and he was punished and persecuted throughout his ministerial career for disobedience. In 2 Corinthians 11: 23, 24, 25 he gives us an interesting exhibit of his experiences with civil rulers which embraces some 20 years of his ministry, all of which emphasize his loyalty to his Lord when he was required to obey the mandates of such rulers. Note the category. "In stripes above measure, in prison more frequent, in death oft, of the Jews five times I received forty stripes save one, thrice I was beaten with rods, once I was stoned, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils among false brethren, etc."

There can be no gainsaying the supremacy of our obligation to our Lord Jesus over temporal rulers, and when they command us by conscription laws, enforced

by conscienceless subordinates, to go to war and kill our alleged enemies, or our brethren, our obligation to them ceases.

We have reached the limit of our criticism of counter testimonies in behalf of carnal war by militarists, and, now, will confront them with specific charges of the most audacious and vindictive disrespect and disloyalty toward the poor, sick world's Redeemer, in their insane effort to fasten on us the horrid monster that has been flooding the rivers and fields with seas of human blood for thousands of years, and their persistent contention that their schemes have His warrant and approval.

These puny creatures of an hour, pitiful nonentities, in contrast to the immaculate Galilean, pose before the nations as ordained leaders, chosen of God to fashion her destinies, while their rule of iron has blighted our hopes all through the ages.

Let us ask them "who art thou that repliest against God?" Romans 9:20. Who are ye that set at nought specific commands of the infinite sovereign of a thousand worlds? Who are ye that would countervail the divine administration which would bring "peace and good will" to our starving millions who are perishing for the only balm that would heal the deadly diseases of war? Who are ye that contemptuously tell our Lord that His doctrines are impractical at this stage, that He is an impractical idealist, a vaporous dreamer?

Let them face the incontrovertible fact that they **must meet the issue when they confront the immaculate Judge**, at the final day. Our Lord has told them that "I judge no man but the Word I speak shall judge every man at the last day." That Word teaches, unequivocally, peace and love and good will and forgiveness of enemies, while war disannuls the gracious message, and when doomsday ushers in its advent and conserves its mission, millions of years of torment will be

the tragic finale to the age long, world wide advocacy of carnal war. "



ULTIMATUMS

In the multifarious propositions on the subject of the absolute conditions on which our final salvation is based we find not a few that are so decisive, so conclusive, so demonstrative, so mutable that "a wayfaring man though he be a fool" cannot err in their administration or interpretation. Really they do not need the application of the faculty of the interpreter. A certain Biblical teacher was asked once, "How he interpreted a certain passage," He aptly replied, "I do not interpret God's Word; I simply believe and obey it."

It does not require large mental development to understand and demonstrate, in our lives, the Words of our Lord. For some seemingly inconceivable reason "these things are hidden from the wise and prudent, (the educated) and are revealed to babes and sucklings."

Let us note a few passages which are gleaned from the immaculate Word. "Blessed are the peacemakers for they shall be called the children of God." Matthew 5:9. Whose children are the war-makers? "He that heareth these sayings of mine, (the sermon on the Mount) and doeth them shall not be likened to a foolish man who built his house on the sand, and it fell and great was the fall of it." Matthew 7:26. "He that hateth his brother is a murderer and no murderer hath eternal life abiding in him." 1 John 3:15. "He that loveth not his brother abideth in death." 1 John 3:14.

"Follow peace with all men and holiness without which no man shall see the Lord." Hebrews 12:14. "He that saith, I know Him and keepeth not His commandments is a liar and the truth is not in him." 1 John 2:4. "For this is the message that ye heard from the

beginning, that we should love one another." 1 John 3:11.

"Though I speak with the tongues of men and angels and have not love, I am become as sounding brass and a tinkling cymbal." 1 Corinthians 13:1.

"Though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and have not love I am nothing." 1 Corinthians 13:2.

"And though I gave all my goods to feed the poor and though I gave my body to be burned and have not love it profiteth me nothing." 1 Corinthians 13:3.

"Let us love each other, not as Cain that wicked one who slew his brother." 1 John 3:12.

"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Romans 13:10.

"Thou shalt not kill, and if there be any other commandment it is comprehended in this saying, Thou shalt love thy neighbor as thyself." Romans 13:9.

"If a man say I love God and hateth his brother, he is a liar." 1 John 4:20.

"All liars shall have their part in the lake which burneth with fire and brimstone which is the second death." Revelations 21:8.

"In this the children of God are manifest and the children of the devil; Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:10.

"If a man say I love God and hateth his brother, he is a liar for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

"He that loveth not, knoweth not God for God is love." 1 John 3:8.

"For if ye forgive not men their trespasses neither will your Father forgive your trespasses." Matthew 6:15.

“I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use and persecute you, that ye may be the children of our Father which is in Heaven.” Matthew 44:45. If we do not obey our Lord as set forth in these verses, we are the children of the devil.

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.” Matthew 7:12.

“He that hateth his brother is in darkness and walketh in darkness. (That means that he is blind) because darkness hath blinded his eyes.”

The foregoing excerpts from the immaculate Word of the immaculate Lord will suffice to emphasize the absolute power of the “ultimatums” of which there are innumerable additional, all of which are decisive in their relation to our ultimate salvation.

It would be an unsolved problem why such unanswerable testimonies do not control the lives of those who read them and have the normal faculties to interpret them rightly, were we not advised that our arch enemy, the great deceiver, has the power to blind our eyes so that we cannot see nor understand. Note the testimony of the inspired Apostle Paul. “In whom the god of this world hath blinded the minds of them which believed not, lest the light of the glorious gospel should shine unto them.” 2 Corinthians 4:4.

Again, “But when they had heard the Word, Satan cometh and taketh away the Word that was sown in their hearts.” Mark 4:15.

My beloved readers, beware, lest when we think we stand we may fall. 1 Corinthians 10:12.

“He that rejecteth Me and receiveth not My Words, hath One that judgeth him. The Word that I have spoken, the same shall judge him in the last day.”

QUESTIONNAIRE

Was John the Baptist a pacifist?

“Do violence to no man and be content with your wages.” Luke 3:14.

Was our Lord a pacifist?

“Glory to God in the highest, peace on earth and good will toward men.” The Annunciation. Luke 2:14.

Was His Kingdom pacific?

“My Kingdom is not of this world, else my servants would fight that I be not delivered to the Jews.” John 18:36.

What did He command His disciples to do when Jerusalem would be surrounded with enemies?

“When ye see Jerusalem surrounded with enemies, flee to the mountains.” Luke 21:20.

Whose children are the peacemakers?

“Blessed are peacemakers for they shall be called the children of God.” Matthew 5:9.

Whose children are the war makers?

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May we kill our enemies?

“When they hunger, feed them, when they thirst, give them drink.” “I say unto you forgive your enemies.” Romans 12:20.

May we hate our brethren?

“He that hateth his brother is a murderer and no murderer hath eternal life.” 1 John 3:15.

Can we love our Lord and hate our brother at the same time?

“He that saith, he loveth me and loveth not his brother is a liar.” John 4:20.

How can we show evidence of our discipleship toward our Lord?

“By this shall all men know that ye are my disciples if ye have love one for another.

Whose disciples are we if we do not love each other?

We are Satan’s disciples.

Can we love our brethren and kill them at the same time?

“Let us love one another, not as Cain, who was of that wicked one and slew his brother.” 1 John 3:12.

From whence come wars and fightings among you?

“They come from our lusts which war in our members.” James 4:1.

Who inspires our lusts?

“Ye are of your father the devil and his lusts will ye do.” John 8:44.

What is war?

War is Hell.

Can Christians affiliate with war-makers?

“Have no fellowship with the unfruitful works of darkness.” Ephesians 5:11. “Be not unequally yoked with unbelievers.” 2 Corinthians 6:14.

Was there war in heaven?

Yes. Revelation 12:7.

What weapons did the angels of God use?

The sword of the spirit which is the Word of God. Revelations 19:15.

What are the fruits of the spirit of our Lord?

Love, joy, peace, long-suffering, meekness, gentleness. Galatians 5:22.

What are the fruits of the flesh; of Satan's spirit?

Hatred, variance, envy, wrath, strife, sedition, murder. Galatians 5:20.

What kind of weapons did St. Paul use in his wars?

“The weapons of our warfare are not carnal but spiritual and mighty through God.” 2 Corinthians 10:4.

Did not the Jewish people exact “an eye for an eye and a tooth for a tooth” under the law?

“Yes, but our Lord said “resist not evil and whosoever smiteth thee on the right cheek, turn to him the other also.” Matthew 5:38-39.

What did our Lord say concerning those who heard His sayings and would not do them?

He said they were "like foolish men who built their houses on the sand." Matthew 7:26.

Why was the Lord called the Lamb of God? John 1:29?

Because lambs are peaceful and it was emblematic of His spirit.

Why did our Lord call his disciples sheep? John 21:26.

Because sheep are not belligerent and it is a type or the spirit of His disciples.

Did not our Lord say He came not to bring peace but a sword? Matthew 10:34.

Yes, but that was a prophecy of the result, and not the purpose of His coming.

Did not he command His disciples to buy swords?

Yes, but later, He commanded them to put up their swords into the sheaths.

Whose are the kingdoms of this world?

Satan's. In the temptation of our Lord he "showed Him all the kingdoms of this world and he said, they are mine." Matthew 4:8.

Does Satan inspire carnal war?

Yes. When he is chained in the pit during the millennium there will be no war.

Explain that paradox of ministers of the gospel preaching war.

"If Satan can transform himself into an angel of light, how much more his ministers into ministers of righteousness." 2 Corinthians 13:14-15.

Can we trust the Lord to protect us from our enemies?

Hezekiah and Isaiah prayed to God to protect them from an Assyrian army, and an angel killed 185,000 of them in one night. 2 Kings 19:35.

What is the mission of the angels?

"They are ministering spirits sent forth to minister to them who shall be heirs of salvation." Hebrews 1:14.

How many angels are there who have this service to perform?

If our Lord would have prayed to His Father He would have sent twelve legions of them to save Him from crucifixion. Matthew 26:53.

And the number of them was ten thousand times ten thousand and thousands of thousands. Revelations 5:11.

How can we know that we love Christ?

"If you do not love those you have seen (your brother) how can you love Him whom you have not seen?" (Our Lord).

How can we know that we love God?

"This is the love of God that ye keep His commandments."

What is the first great commandment?

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Matthew 22:37.

What is the second great commandment?

"Thou shalt love thy neighbor as thyself." Matthew 22:39.

Can we safely trust in the Lord in times of national peril?

"It is better to trust in the Lord than to put confidence in man." Psalms 118:8.

What is pure and undefiled religion?

"To visit the fatherless and widows in their affliction and keep himself unspotted from the world." James 1:27.

What constitutes the largest factor to the making of widows and fatherless children?

Carnal war.

What new commandment did our Lord give to the disciples?

"A new commandment I give unto you that ye love

one another, as I have loved you, that ye also love one another." John 13:34.

Can carnar war be promoted where love abounds?

It cannot, because Satan, who inspires all wars, cannot exist in an atmosphere of love, neither can our Lord exist in an atmosphere of hate. Hate is the soul of carnal war.



RECONSTRUCTION

Having passed through one of the most bloody and destructive wars of all the ages, the reputed Christian nations are now interested in the work of "reconstruction" and the methods which they are pursuing are indicative of the spirit by which they have been controlled in all their performances heretofore.

In all the activities of the peoples of the world there is nothing more destructive and momentous than war. Ideals, standards, policies, hopes, governments, religion, (pure and undefiled) business of all kinds, except the demoniacal waste of all the elements of production, love, life, every thing except things satanic, all go down in universal wreckage.

The achievements of generations, along the lines of moral, religious, and industrial development, have been practically destroyed and generations yet unborn will have to bear the burden of rehabilitation.

As this condition relates to matters of a temporal nature we will leave it to worldly rulers, although temporal things are closely related to things spiritual. The indifference to the teachings of our Lord toward governments and their responsibilities, is one of the potential causes of the maladministration of public affairs.

There have been conditions among the nations in the past centuries exactly similar to those which prevail now. Treaties and pacts and alliances and truces and

leagues of nations and international conferences have been staged heretofore to prevent war but all have failed of that purpose. The treaty of Westphalia at the close of the thirty years war, (it is a matter of historic record that one-third of the population of Europe were killed on the battle fields and the sacking of cities in that war) the triple alliance which was a combination of the countries of Austria, Germany and Italy to preserve the peace of Europe, "the truce of God," which was launched to check the wholesale murder of the peoples of Europe during the feudal ages, and later the treaty of Paris and the treaty of London were all tragic, monumental failures to preserve the peace of the world.

We now are launching leagues of nations and conferences to eliminate the causes of war and while the ink is barely dry on the records, all the reputed Christian nations are insanely alert in matters pertaining to preparedness for war. The satanic spirit was never more belligerent and rampant than it is now.

It will be interesting to our readers to know the reasons why wars are not prohibited. To answer that question let us note that the nations absolutely repudiated the need of divine leadership. Their schemes are solely based on the flimsy foundation of worldly policies. Let us take for example the attitude of the conferees at the Paris conference which evolved the League of Nations. It was composed of high church officials and yet because there were representatives of heathen nations at the table prayers to the Christian's God were forbidden. And in the Washington Conference, because of the presence of members of the Buddhist and Confucius organizations, the minister, Dr. Abernathy, was reminded that it would be advisable not to mention the name of our Christ in his prayer. We do not need any further suggestion concerning the

causes of the failures of anti-war conferences. They are self-condemnatory.

Observe the following scriptures emphasizing the conditions of successful prayer each and all of which demonstrate the supreme folly of the action of the conference. "And whatsoever ye shall ask in my name that will I do. If ye shall ask anything in my name I will do it." John 14: 13, 14. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will do it." John 16:23.

"First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Romans 1:8. "Giving thanks always unto God and the Father in the name of our Lord Jesus Christ." Ephesians 5:20. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Colossians 3: 17. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." Hebrews 13:15.

These quotations from the Pauline Epistles give us very definite standing as to his conception of the vital element of the name and personality of Christ in our prayers, and they amply condemn the satanic inspiration of prayer to the Father without the mediation of His well beloved Son. When our rulers officially deny His holy office of Mediator in every service which they essay to render Him, it is high time for His disciples to awake to the danger of their leadership.

We want to note another movement to eliminate war, this on the part of the religious organizations of America. The Federal Council of the churches of Christ have issued an invitation to the churches of Germany "to co-operate in the duty of developing a world-inclusive peace system to, not only forbid, but remove the causes of war." Let us ask why it did not include other countries beside Germany. The other

nations are covered with the blood of the millions slain in the great war, and they are as guilty of the wholesale murder as Germany, and no measure can be successful which does not embrace them all. It is the silliest twaddle to make Germany the goat in these matters. She is justly chargeable with the unspeakable crime of launching the war but all of the nations which were involved were armed to the limit and were standing at each other's throats, ready to make the first stroke. The murderous spirit of war was and is dominant in all of them, and has been for thousands of years, and any recess or holiday only means the trend of recuperation for continuous wars. As long as these nations have armies and navies of millions strong, there must be wars. It is the business of these millions to fight in battles and they will intrigue to the end that they will not lose their job.

If the Federation of Churches will employ scriptural measures to insure universal and perpetual peace they can do it. If their opposition to war is based on the sacrifice of the lives of soldiers on the battle fields and the wicked waste of property and the chaotic conditions that ensue, that is, for pure worldly reasons, they will fail as they always have heretofore.

The only way to success is to take the pacific attitude, which is invulnerably based on the immaculate Word of God, as it is revealed and recorded in the New Testament, that of love and peace and good will and forgiveness of enemies, they will succeed, otherwise, my counsel is, to abstain from all affiliation with the movement. It will only result in dishonor to our Lord and a practical repudiation of His gospel.

These reputed Christian organizations are now face to face with the awful, fateful responsibility of preventing all wars in the future and if they refuse to employ the remedy, as suggested heretofore, the blood of future wars will be laid at their doors. This grave

charge was emphasized with prophetic force some time ago by Major General Bliss of the General staff of the U. S. Army and it is corroborated by specific statement of the holy prophets of the great God.

If the watchman seeth the sword coming on the land and they fail to warn the people, the people will perish and their blood will be required at the prophets' hands.

If our efforts and purposes in behalf of reconstruction are inspired by honest motives we must raise the royal banner of our Lord and Master with the message of peace and love emblazoned on it and all the demons of hell cannot defeat us.



SPECIFIC REASONS WHY CARNAL WAR IS WRONG

When we hear the awful story of the world war, as it is told by the soldiers who were face to face with it, it brings to us unmistakably the conviction that modern war, as a means of settling international disputes, is a monstrous wrong for the following reasons:

(1) Because of the inevitable wholesale destruction of human life. Ten millions of the flower of the youth of the world lie buried on the battle fields of Europe. Besides these, thirty millions of non-combatants have already been killed by the five camp followers of modern wars, namely, further wars, revolutions, famine, pestilence, and disease.

(2) Because of the enormous national loss, the waste and destruction of wealth, and the staggering burden of debt left upon the nations which has increased ten fold by the last war. Moreover war mortgages the future by the ever increasing race for trade dominion. Now, since Germany is disarmed, Europe has increased her annual expenditure for war, compared with the pre-war standard, three times.

(3) Because war inevitably engenders hatred, cruel-

ty, reprisals, atrocities, and counter activities. The propaganda of modern warfare victimizes the people on both sides, and leads to a loss of truth and demoralization of victor and vanquished alike. We must be told an unbroken story of many atrocities. Every unfavorable fact about ourselves and our allies must be silenced.

(4) Because modern warfare, as illustrated in the world war, dehumanizes mankind and develops the animal instincts, and turns the tide and trend of human development backward and downward to the low stage of our barbaric ancestors. It minimizes the efforts of our moral and spiritual leaders to purge the people from the degradation of satanic inspiration and maximizes the aspiration of the enemies of human advancement.

(5) Because it glorifies the spiritual enemy of mankind, the prince of the power of the air, the flamed prince of evil, the arch-enemy of our Lord and Master. His mission is to destroy, and take from us the joy of life and the hope of another life, and carnal war is the most efficient instrument to accomplish that purpose. When a person enters the armies of the world, he automatically surrenders the hope of eternal life.

(6) Because it antagonizes and destroys the work of the immaculate God, the Father of our Savior, whose mission in this world was that "we might have life and have it more abundantly." True religion saves life, war destroys life.

(7) Because it is antagonistic to the spirit of our Savior. The fruits of His spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, patience, temperance. The spirit of carnal war is absolutely antipodal to each and all of these traits.

(8) Because its mission is to desolate homes, make widows of loving wives, and orphans of helpless children.

(9) Because its triumph would be the triumph of Satan.

(10) Because it represents every characteristic of Satan in every element, and purpose, and administration, and temperament, and is antipodal to every characteristic and every element and purpose and administration and temperament of our Lord.

(11) Because carnal war contravenes every sentiment, every feature, every emotion, every impulse, every argument, every testimony, every attribute, every suggestion, every implication, every characteristic, of the New Testament, and of the life of our Lord and Master; and self respect, and a sane regard for the honor of our Savior forbids a counter contention. The chapter in this volume on "A Compilation of Passages in the New Testament against Carnal War" is an incomplete summary of testimonies against it and nothing but acute spiritual blindness can obscure their radiant effulgence.

These are only a few additional reasons, or rather the same reasons presented in a different form, why the peoples of the world should abhor war and love peace. The primal object of this volume is to present to open minds such an abundance of reasons against such satanic policies, that the launching of wars by wicked rulers in the future will be impossible. That such results may ensue we will devoutly pray.



OUR LORD AND SATAN IN ALLIANCE

Let us hope that our readers will not be shocked at the incongruous statement of the above heading. The sentiment is based on the following clipping from a current magazine. Read it in the glare of the brilliant light of the words of our Savior.

"Members of the clergy, the great majority of them with war experience, and graduates of the army chap-

lain schools, at home or in France are well represented in the officers' corps of the army. About **six hundred** commissions, as reserve army chaplains have been issued. They include five majors, sixty captains, and the remainder lieutenants. By denominations the distribution is as follows: Roman Catholics, 165; Methodists, 115; Baptist, 91; Presbyterian, 71; Episcopal, 54; Disciples of Christ, (what a misnomer) 31; Congregational, 23, and other sects 50. There are now 181 chaplains in the regular army, that number including 41 Methodist, 32 Catholic, 26 Baptist, and the remainder of the lesser denominational groups."

There is something most horribly tragic in the conditions suggested by the foregoing survey of the attitude of the reputed Christian organizations of our country toward carnal war. It is fair and logical to conclude that the membership of these organizations, in civil life, clerical and laity, are in perfect accord with these chaplains. This completes and sustains the charge made in other chapters in this book that the alliance and consequent harmony between the professed disciples of our Lord and Satan, as he is represented in the war activities of the nations, is absolutely complete.

These chaplains are ordained by the laws of their organizations to preach and practice the doctrines of the Lord Jesus Christ, as it is recorded in the New Testament. Those doctrines embody the principles of love, peace, forgiveness of enemies, in hundreds of specific passages.

They meet the crucial test when they meet their congregations, all of whom are bedecked with the army paraphernalia, the prescribed Khaki, on the holy Sunday morning, in the sanctuary appointed for the worship of God. By hundreds of passages, with out a divergent note, they are in honor bound to preach the words of their Lord which makes the practice of love and peace and good will and love of enemies vital, as

vital as the divinity of Christ. Do they measure up to the standard? Do they tell the officers and privates of these organizations that they must love their enemies, that they must forgive their enemies, that if they kill their brethren in war they practice "the love of Cain," that they who "hate their brethren are murderers," that "war is hell," and that hell and Satan are synonymous, that if they do not manifest the love that our Lord taught they could not be saved, that "if they hear the sayings of Christ and do them not, they are like the fool who built his house on the sand," and that "if we say we love the Lord and do not keep His commands, we are liars?" Do they preach the aforesaid doctrines and thus clear their holy vestments of the blood of lost souls?

I opine they do not. If they did they would be dishonorably discharged at once. All who know the barbaric discipline of the army know that such proceedings would be tabooed, without mercy.

Those chaplains are decorated (I will say desecrated) with the military titles of Majors, Captains, Lieutenants. The titles that have the sanction of our Master are Bishops, ministers, deacons. What would we think of the suggestion that it would be in conformity with the will of our Lord to give to the Apostles such military titles, such as, Major Peter, Colonel John, Lieutenant James, and so on to the limit of carnal arrogance?

When we see unmistakable evidence of the alliance of the reputed ministers of our Lord with Satan and his ministers, are we to be surprised when we read the declaration in our daily papers that "Christianity has failed," that "the church has become decadent," that "we are relapsing backward, downward to barbarism," that "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Let the readers of this book resolve in their hearts, with the help of the Lord, to put the ban everlastingly, on the treasonable alliance between a false clergy and Satan.



PARADOXICAL

It is interesting to note, in passing through the multifarious stages of current history, the infinite variations and complications that issue from the performance of the nations.

Let us note a few of the features of paradoxical demonstrations, as they appear in the activities of the religious organizations of the world.

The greatest book that was ever published since the world began is the New Testament. It is absolutely incomparable; in a class by itself. Its founder was a dual spiritual and physical organism fashioned after the similitude of organisms of the spirit world, and of this material world.

He launched a movement that would make this world a duplicate of Heaven, and stressed it by an immaculate life.

The keynote of the book is love, joy, peace, love the basis, and joy and peace the product. As a thread of gold, it runs through every page, from Matthew to Revelation. It emblazons every sentiment and every characteristic. It heralds the beginning of the wonderful movement by the angelic proclamation. "Behold the Lamb of God which taketh away the sin of the world," John 1:29, and closes with the annunciation of the descent of the Holy city from Heaven, in which was "the throne of God and of the Lamb." Revelations 22:1.

There are approximately 600,000,000 people in the world who bear a close denominational relation to the founder and doctrines of the book; about one-third of

the world's population. These people are divided into numerous organizations, called churches, and they have an ample retinue of officials, bishops, preachers, deacons, elders, who administer their rituals and preach their doctrines.

The remaining 1,200,000,000 people are without knowledge of the religion of the New Testament.

Now let us note the paradox.

For some 1,500 years the nations which have had exclusive possessions of these doctrines have been practically the only people who have continuously practiced the military policies, and have been engaged in war with each other, of such savagery that adequate description is impossible, and, in all of these countries and in all of the bloodiest of wars, the officials and members of these religious organizations have been the most active and efficient sponsors and leaders. This condition was demonstrated with tremendous vehemence during the late world war. The only participants were the nations who have exclusive possession of the religion of the New Testament, and the only nations which are outside of the sacred pale, were the only nations which were at peace among themselves. This condition has prevailed for hundreds of years. Could there be a paradox more conspicuous, or more suggestive of the absolute blindness of the militant religious organizations? Could there be?

Two of the greatest of the non-christian nations, the Chinese and East Indians, numbering about one-third of the human race, are characteristically peaceful. China has not had an embroilment internationally, for hundreds of years. The Boxer outbreak was the protest of a faction which had, for its purpose, the expulsion of the leaders and organizations of the missionary movement.

India has not been involved in an international war for centuries. The Sepoy rebellion was a movement to

expel the English government which had, by intrigue and deception, obtained control of the government, and had used it to exploit the country in the interest of an English corporation, namely, the East India Company.

To emphasize the paradoxical conditions that prevailed relative to the attitude of the religious organizations and, their spokesmen, and that of the leaders of the religious elements in India toward carnal war, note the excerpt from a current magazine which explains a very suggestive spiritual phenomena.

The author of the extract, Mr. Ghandi, is an eminent leader of a movement to obtain from the usurping English rulers certain concessions relative to the administration of local political affairs. He is speaking an antagonism of the military policies of the English Government.

On August 11, 1920, he wrote:

"I believe that non-violence is infinitely superior to violence, forgiveness is more manly than punishment. Forgiveness adorns a soldier.

"I only want to use India for a noble purpose. Strength does not come from physical capacity. It comes from an indomitable will. Non-violence is the law of our species, as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law, to the strength of the spirit.

"Non-violence, in its dynamic condition, means conscious suffering. It means the putting of one's soul against the will of the tyrant.

"Working under this law of our living it is possible for a single individual to defy the whole might of an unjust empire to save his soul, his honor, his religion, and lay the foundation for that empire's fall or its regeneration.

"I am not pleading for India to practice non-violence

because it is weak. I want her to practice non violence being conscious of her strength. No training in arms is required for the realization of her strength. We seem to need it because we are but a lump of flesh. I want India to recognize that she has a soul that cannot perish, and that can rise triumphant above every physical weakness and defy the physical combination of a whole world."

Note the editorial comment.

If such sentiments seem to you fantastic and impractical, then you must realize two things besides.

First, the reason why Colonel Wedgewood, M. P. (Member of Parliament) a good Briton and a good Christian said that Ghandi's was the only name in history (profane) which would be coupled with that of Jesus and without sacrilege in such use.

The other, that the whole of the reputed Christian world is as far from being Christian as England is from understanding, either Jesus or Ghandi.

The arrest and punishment of such leaders (Ghandi is now under arrest for sedition) as Ghandi have never, in the past injured their cause. Will the British, who hypocritically pride themselves on their national superiority, carry the parallel to the bitter end?

Let the reader consider this grave question, the employment of violence, in the light of the immaculate Word, the inspired Word of the immaculate Son of God.

I will give another demonstration of the paradoxical conditions as they have existed in the relation of reputed Christian, with non-christian countries. The establishment of the East India Company, an English corporation in India, ultimately resulted in the usurpation of the functions of government of the country by the English nation and their consequent monopoly of industries of the country.

One of the most profitable of these industries was

the cultivation and trade in opium, one of the most pernicious intoxicating drugs.

The corporation sought to open a market in China for the drug, but the Chinese government opposed the movement by every means in their power, by stringent laws rigidly enforced. In order to force the government to acquiesce, the English government launched what is known in history as "The Opium War" which resulted in the destruction of the anti-opium opposition and the flooding of the country with poison and consequent moral and physical deterioration of the Chinese nation and the annexation of the city of Hong Kong, one of the most important seaports of the far East, to the English colonial possessions. This unspeakable tragedy, international outrage, was perpetuated by a reputed Christian nation, on a non Christian people and serves to emphasize the pertinancy of the subject of this chapter, that besmirches the fair name of the Founder of the best religious system that the supreme Sovereign of all the world has given to our lost world.



HYPOCRISY

It is interesting to note, in current literature, the reasons why many of the advocates of war take an attitude adverse thereto. They will plead the excessive cost and resultant taxation, beyond the limit of the people's ability to pay. Their estimates show a heavy percentage involved, and they shudder at the thought that wars are becoming so expensive, and ask legislation to meet the issue. Another pleads moral degeneracy and deplores the maladministration of war which do not protect the soldier from its inevitable contaminations. Another sees in war a menace to our civilization and pleads for policies that will meet the gravity of the conditions. He urges statesmen and diplomats to employ the resources of reason to meet national and

international emergencies. Another pleads the sacrifice of human life as a cogent reason why our rulers should adopt different agencies in the adjustment or controversies.

While these pessimists are deploring the near and remote tragedies of war and urges immediate consideration of constructive policies, they unite in glorifying the warrior in song and story, by the press and pulpit, in shouting and parade. Our histories are mainly records of military exploits and eulogies and exaltations of the battle fields and the conquering heroes.

They unite in damning, with faint praise, or reviling, with unvenomed tongue, the pacifists whose fear of, and loyalty to his Lord and Master forbids participation in war, or affiliation, in any way, with the professional militarist. Social ostracism, public obloquy, defamation of his claims to loyalty to country, aspersions of his motives, vicious accusation of hypocrisy, and other equally unbrotherly forms of vituperation are their method of expressing hostility to the attitude of the peacemaker.

But we do not complain. In fact we grow stronger in our will to stand immovable on this invulnerable rock. We do not mistake the quality of the service we render the loving Master when we testify, in word and deed, in behalf of the doctrines of the brotherhood of man and the Fatherhood of God.

Were it otherwise we would lose the strongest actor in our schedule of service to our Lord. Persecution by the militarists is an assurance that our cause is righteous. "Blessed are ye when ye are persecuted for righteousness sake for yours is the kingdom of Heaven."

There is but one inspiration for the belief in and practice of the peace doctrine. That is found in the hundreds of passages in the New Testament in favor

of peace and love, in direct contradiction, of the practice of war and hate.

It is not based on worldly policies, on the science of economics, on humanitarianism, on any one or on all of human contrivances, but on simply "thus saith the Lord, simply "thou shalt not," and "thou shalt." We are not permitted to ask that our Lord shall come to our council table and confab and bandy suggestions back and forth. We are not permitted to suggest the impracticability of His commands or plead their idealistic nature. We are not permitted to make reply or to ask the reason why, but simply to do or die.

Shall a worm say to the infinite God, "Why madest thou me thus?" Shall mortal man exalt himself above the infinite Sovereign of the heavens? Shall this lili-putian atom of a day, this helpless mite of a fleeting hour, here today, tomorrow gone forever, say to the eternal God "what doest thou?"

There is no more unspeakable evidence of insincerity than what we note in the attitude of the spiritual leaders of the world toward carnal war.

Some months ago two of the most celebrated pugilists of the world, Dempsey and Carpentier, staged a trial of professional skill to come off in the state of New Jersey. Now a fight with just two fists, or a fight between a bull and a matador, or a bout between two cocks, is about the most harmless demonstration of the human infirmity of blood lust that we can witness in this world. Yet the laws of reputed civilized nations, seek to forbid them by specific legal statutes. They are regarded as demonstrations of the brute instinct and that instinct is gratified in the sight and smell of blood gushing from animal veins.

But let me say it in the whisper and silence of the deepest caverns, these same spiritual leaders sponsor and applaud and glorify, in the most colorful phrase, the killing of millions of innocent men, conscripted and

manacled and dragged from their homes and families, their wives and children, and forced to face each other on the battle field by the most execrable orders, disobedience of which is punished by instant death.

At a conference of the clerical representatives of one of the strongest of the religious organizations in a Western town, a petition was formulated and addressed to the Governor of the State of New Jersey requesting him to take such action as would be necessary to prevent the meeting of the pugilists. Yet at a conference of clericals of the same organization in another state, before our entrance into the European war, refused to sign a petition, asking our Federal administration to abstain from affiliating with the belligerents, and afterwards they became the most efficient recruiting agents to facilitate enlistment in the armies and applauded the movement to the uttermost.

There is but one way to characterize such a procedure. In Matthew 23, Our Lord met the same characters and his judgment against them is pertinent against their successors of this age.

After a full description of their performances, He concluded the arraignment in verse 24, in language incapable of misinterpretation, "Ye blind guides, ye strain at a gnat and swallow a camel." Is not this burlesque on honesty worthy of the severest censure and provocative of the most terrible judgment equivalent to that which our Lord pronounced against their pharisaical ancestors? Let us note a few of them. "Woe unto you scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and platter but within they are full of extortion and excess. Woe unto you scribes and Pharisees, hypocrites, for ye are like whited sepulchers, which indeed appear beautiful without but inwardly they are full of dead men's bones and of all uncleanness." Read the entire chapter.

I referred to the pugilistic bout, the bull fight, and

the cock fight, which has been tabooed by reputed civilized countries. Did the readers of these pages ever see one of these performances? In the first case two big bullies, plain fools, meet each other in the presence of a few thousand other sillier fools, and they proceed to mash each other's noses, and blacken an eye or two, and, may be, bruise a few muscles, and then get away with a few thousand soiled dollars. In the case of the bull fight, a fool, just a simple fool, gets a red rag and the bull sees it, gets angry, and make a plunge for it. The Matador, the simple fool, pierces the bull's heart and he, the bull, is hurried to the shambles and sold to the public, and the few thousand fools, who witnessed the tragedy or comedy, scurry back to the dance hall, and the saloon, and finish the day glorifying the skill of the Matador, the fool with the red rag.

About the same with the patron of the cock fight, just the killing of a few bloodthirsty roosters. That is all. Blood thirst is contagious, and the more we see of such performances, the deeper the brutish passion for blood sinks into our hearts, and transforms our souls, until we attain to the image and likeness of Satan.

We have been entertained with the trend of sentiment and action on the part of the spiritual leaders and public men generally, in relation to the intensely human trait of blood letting, in its various phases. A specialty of the features in which this trait has been manifested has been somewhat elaborately presented, the prize fight, the bull fight, and the cock fight. It has been noted that the magnates, referred to heretofore, have been unanimous in opposition to such demonstrations of the brute instinct, and have enacted drastic laws forbidding them.

We want to present to our readers a most amazing demonstration of inconsistency on the part of these magnates in their attitude toward carnal war. To say

there is no pertinacy between the aforementioned cases and carnal war would be a silly waste of words.

We will particularize so that there will be no dispute as to the allegation. In the Civil War, in the United States in the sixties of the past century, seven hundred thousand men were slain on the battle fields and died in the hospitals. In the late World war, ten millions of men were slain on the battle fields, and twenty millions were wounded and maimed for life. Over thirty millions of civilians, mostly children, perished from famine and pestilence.

These instances will suffice to present the contrast between the belligerent phases of the combative propensities of unregenerate human nature.

The point which we wish to impress is the attitude of the spiritual leaders of the militant churches toward these demonstrations, their intensified, enthusiastic approval and justification of carnal war, anent their condemnation of the sporting performances, the pugilist and his pals among the lower animals.

Let us note a few additional statistics of the tragedies of carnal war and, that among countries claiming the distinction of civilization and enlightenment. In the three days fighting in the battle of Gettysburg, 35,000 Americans were killed. I was on a battle field in Virginia, six months after the battle and I saw swine eating the wasting bodies of half buried soldiers. In one of the battles in the late European war, 3,000 wounded men were lying on their stretchers in front of a Base hospital under a drenching rain because there was no more room for them in the hospital.

These are isolated instances which stress the unspeakable horrors of carnal war, and yet, in full view of the awful scene, there is not a word of protest from our spiritual leaders, but rather eulogies, commendations, fulsome flattery of the living and praise and

adulation of the dead, and unsparing denunciation of those religious organizations which oppose war.

Can it be possible that perverted human nature, satanic inspiration, or obsession of spiritual vision, would suggest more absolute evidence of inconsistency or more absolute evidence of inconsistency or more contemptuous hypocrisy?

In these comments and criticisms it is not intended to censure the masses who follow such leaders. They are innocent, suffering victims of the wiles of Satan and must pay, in torture, for the misfortune of such conditions. Further, there have been isolated cases among those organizations where clerical officials took strenuous ground in opposition to carnal war, and, by that token, they are free from the blood of the innocent dead and the destruction of moral standards, the inevitable aftermath of all wars.



PUGILISM, ALIAS CARNAL WAR

Condemnation of a pugilistic mill arranged to take place in Jersey City, New Jersey, was expressed in resolutions adopted by a body of clericals in the United States of America. Note the same which are, in substance, published below.

Whereas, the pugilistic mill that is advertised to be staged in Jersey City, N. J., on July 2nd is a demonstration of moral depravity unbefitting a Christian nation. And, whereas, it will tend to familiarize our youth with the bane of fisticuffs and bloodshed. And, whereas, it will tend to deaden our sensibilities regarding physical suffering, self inflicted. And whereas it is a reproach to our country where the large religious organizations dominate public sentiments.

Therefore, we hereby resolve. First, that we enter our protest against its advertised performance. Second, that we petition the governmental officials to take such

action as will be necessary to prevent the performance. Third, that we call on other religious organizations to co-operate with us in this movement. Fourth, that we send a copy of these resolutions to the Governor and Legislature of N. J. and to the daily press of the country.

If you want a demonstration of the absolute deadness of moral and spiritual sensibilities of a great religious organization, compare the above transcript of resolutions against a fisticuff mill with the refusal of the same organization to favor resolutions asking our federal government to oppose the alignment of our country with the belligerents in the world war.

The following resolutions were presented to a conference of ministers in a Southern city and were defeated by a three-fourths majority.

Whereas, there is a well developed and administered propaganda, now operating in this country, to align us with the belligerents of the world war in Europe. And, whereas, such a movement would be a calamity to our country.

And, whereas, the churches of America have a controlling influence on the policies of our government.

And, whereas, the Holy Scriptures of which we are ordained custodians, forbid war.

And, whereas, we are specifically taught therein to love our enemies.

Therefore, we, the ministers of the Protestant churches of the city do hereby resolve:

1. That we register our testimony against carnal war as a means of adjusting international controversies.

2. That we proclaim our allegiance to our Lord by preserving intact the doctrine of the brotherhood of man and the Fatherhood of God, as vital conditions of church membership.

3. That we petition our rulers to preserve our neutrality in the cause of the present European war.

4. That we send a copy of these resolutions to the Secretary of War and our President and to our representatives in Congress.

5. That we call on our sister churches to join us in this movement.

The paper recording the above resolutions was read and discussed by the members of the conference and when put to a vote was overwhelmingly defeated.

This impressive evidence of pitiful, censurable, inconsistency, places a great religious organization in a shameful pose before a reputed Christian world. This organization had repeated opportunities to "condemn" the movement of the nations in their mad war measures, but there is no evidence that they ever took such action. Will they now redeem themselves by engrafting in their denominational schedule, a provision placing the doctrines of pacifism among the conditions of membership? It is as vital as the doctrine of the divinity of Christ, His virgin birth, His resurrection, the personality of the Holy Ghost, the absolute sovereignty of God, the inspiration of the Scriptures. Without love the antipode of war, all these doctrines are "sounding brass."



INTER-AFFILIATION

It is of vital importance that we know something definite of the principles and policies of organizations with which we propose to affiliate. Our associates have a dominant influence over our convictions, and determine largely our activities. In a measure they determine our ultimate destiny.

Fundamental principles cannot be compromised. There can be no substitute for them. Policies can be adjusted to meet changing conditions and emergencies. Fundamental principles never change.

The interchurch movement for instance has been conceived and launched by reputed Christian organizations to meet emergencies of intensive gravity. The conditions now prevailing throughout the earth were never more chaotic, never so fateful as they are now.

The politician, the statesman, the philosopher, the scientist, the moralist, the pseudo theologian, have all failed tragically to preserve the foundations on which the whole structure of humanity is based.

The reason why they have failed is found conclusively in the fact that the chief corner stone of the structure has been studiously, persistently ignored and despised, and that corner stone is the Lord Jesus Christ and the synonym of that magic personality is Love. There has been much offensive prating, in high ecclesiastic circles, about the "brotherhood of man" and "the fatherhood of God," but when they come to the exposition of these loving relations they fumed and floundered and fell and a war stricken world tells the sequel of the tragedy.

A few concrete examples will show the trend of the ominous signs of the times.

In a town of several thousand people in Florida, a minister of one of the strongest churches expounded the thirteenth chapter of 1st Corinthians. In his exposition he exalted "Love" above every thing else in the schedule of the principles on which the plan of salvation is based. As he greeted us at the door, when the congregation was dispersing, he was asked if we could kill our enemies in war. He replied with some confusion, that "the question was a hard one."

On the Sunday following, he explained to me privately "that we should kill our enemies in self defense" and in his sermon he berated the "wicked Huns" vociferously, and said our Lord came to bring a sword and it was our duty to use it.

In another town we attended the Sunday school ser-

vice when the 15th verse of chapter 3 of 1st John was the subject of the lesson. "He that hateth his brother is a murderer." We plead for the doctrine of love and peace. The pastor who was our teacher said in reply that "in theory our position was right but it was not practical in present world conditions."

On our homeward journey we shared a section in the Pullman with a brilliant clerical of a strong organization. The question of war and religion occupied the most of our time and no militarist of the most radical type could have objected to his attitude in favor of war. He said that the reason our Lord did not seem to advocate militarism was because, at that time, all the nations were at peace with each other, inferentially, that had wars then prevailed, He would have taught differently. By way of emphasizing his personal attitude he said, "he kept a loaded gun in his house, (presumably under his pillow) for the protection of his family."

In our observations for half a century, there has been no variation of the forementioned incidents in their bearing on the subject of our relation to war. Again, we offered to endow, an annual prize essay on the subject of the Incompatibility of War and Christianity, the contestants to be students in the law schools of Virginia, the same to be established at the Washington and Lee University at Lexington, Virginia, as a perpetual memorial to our beloved son, Daniel Clovis, who was a member of the faculty, and who was taken to France and ruthlessly sacrificed on the bloody altar of the pagan war god. We were hopeful that the continuous exposition of the question of Satanic war would create a sentiment averse to that method of settling international disputes, and, ultimately, be the effective means of saving the precious lives of the young manhood of the nations.

The leading officers of the school, most of whom hold

high rank in the churches, replied that "they could not accept the memorial on our terms or on any modification of them." I refer to the foregoing instances to show how practically unanimous the leaders of the religious and professional organizations are against any concerted movement to eliminate war from the policies of the nations of the world. It also emphasizes the pitiful fact that when the acid test comes to them they are practically one in advocacy of war. The late war gives conclusive evidence that the reputed Christian organizations do not oppose war. The governments which were involved consist exclusively of professed believers in the New Testament and yet there was not one official protest against it from the ordained ministers, bishops, or arch bishops, and they are responsible for all the bloodshed and the ruin, and all the broken hearts, and blighted homes. The murder of the millions slain is laid at their doors.

It emphatically aligns them with the agencies which inspire the persecution of those who follow in the steps of the immaculate Lamb of God, and fulfils the specific declaration that "they who live godly lives shall suffer persecution." Let me say in behalf of our people and our doctrine of love and peace that when we reach that stage when we must choose between killing our brethren in war or persecution, our choice is irrevocably determined.

In view of conditions which the foregoing defines there is but one course for us to pursue and that is absolute refusal to affiliate with these military organizations. They only consist of the flimsy patchwork of unregenerate hearts and minds and can only produce a mirage as delusive as human nature can conceive.

They are responsible for the orgy of blood and murder of the late war, by advocacy, by connivance, and by refusal to testify against it, and, until they bring forth

fruits meet for repentance, we can have no part with them.

I have spoken heretofore largely of what the leaders of the churches have done as sponsors of the late war in order to emphasize their utter unworthiness as leaders in any religious movement.

Christian education is becoming a question of intense interest. Will more extensive, intensive educational methods for the masses in the reputed Christian countries, lift them to higher moral and religious planes? A casual survey of tangible facts justifies the broad statement that wars, which are the prolific source of all human woe, are not fomented and launched by the uneducated classes. They are simply helpless victims of the satanic work of the educated classes. If these helpless people were the arbiter of the destinies of the nations there would be no wars, and consequently no need of measures to reconstruct devastated lands and resuscitating the moral lapses of the people.

The late huge butchery was wholly conceived and mastered by the most thoroughly educated men of the world. The nations involved have the only effective system of education for all classes. The chief man among them, he who "kept us out of the war" during his first presidential term, and who got us into it during his second term, and who, thereby, is practically responsible for all the unspeakable horrors that have befallen us, is a prince among the alumni of the greatest school of the world, and exalts himself as the greatest of the great, and his most efficient helpers were solely of the highest of the educated classes.

These facts, being uncontested, it would only intensify and perpetuate the satanic carnival of blood and murder, to waste a half a billion dollars to educate a war mad people, above present standards.

Let us note one interesting feature of our present system of education which has the enthusiastic endorse-

ment of the religious organizations, that of the "Boy Scouts." In the very incipency of their mental training process, the satanic militaristic spirit fastens its strangle hold on their young hearts, and poisons every source of moral and spiritual power. The millions designed for religious education can only result in making its beneficiaries more efficient in supporting the policies and activities of the military class. If they will adopt the resolutions which launch the era of peace and love among the nations of the world, if the **new** "education" embraces that feature, then the millions will be used to the praise of God and not to the honor of Satan, otherwise the farther the "religious education" extends the nearer the world is to the brink of the bottomless pit. The houses which they have dedicated to the worship of "the Lamb of God" have been desecrated by vindictive war propaganda and by the display of flags representing the bloodthirsty enemies of the doctrine of the brotherhoods of the nations, and by the rapturous singing of worldly songs.

Again, their open and avowed hostility to the pacifism of our Lord and to those who teach that doctrine will be a constant source of friction and danger to our people. There is no more affinity between us than there is between the wolf and the lamb.

There is but one remedy for the ills of the world and that is **regeneration; a change of heart**. They substitute for it, schemes inspired by unregenerate human nature, and they reject the only agency which will bring victory, the agency of the Holy Ghost, which brings to our remembrance all things which our loving Lord taught, and the supreme basis of His teaching was "the brotherhood of man and the Fatherhood of God."

In this chapter there may be seeming severity in the alignments and characterizations, but the blood of our darling son Clovis, who was slain in the world war, with millions additional, cries out of the ground against

them, and their feeble attempt to provide for future emergencies does not mitigate their guilt or guarantee the country against its continuous recurrence.



THE PSYCHOLOGY OF THE REPUTED CHRISTIAN ORGANIZATIONS OF THE WORLD

There are, at this writing, some hundreds of religious organizations which claim the inspiration of the Holy Ghost, in the formation of their doctrines and policies and rituals. They seem to be a unit in matters pertaining to the attributes of the Supreme God and of His Son and the Holy Ghost.

They claim the high office of leadership of the nations in morals and governmental policies and activities and, in a large measure, are the arbiters of the standards by which the nations are governed.

They also advertise, from the house-top of every occasion, and the highway of every opportunity, that they are in perfect accord with the immaculate Galilean, in the doctrines on which the salvation of the souls of the people are guaranteed.

Yet, among the 600,000,000 of people who constitute these organizations there is the small percentage of about 500,000 who affirm absolute loyalty to the doctrine of brotherly love and peace and good will, and esteem it the basis of the entire religious system which our Lord brought from Heaven, and, on which alone, we have assurance of a place at God's right hand in the coming judgment.

These pro-war organizations take this position, in full view of the momentous fact that there are hundreds of specific passages in the inspired Scriptures that uniformly testify in behalf of love and peace and forgiveness of enemies, and they further abet and connive at

the infliction of acute punishment of the organizations which oppose carnal war.

I do not refer to these matters from a partisan point of view. There are many adherents of those organizations who, from the inmost recesses of their hearts, abhor war and properly attribute it to Satanic inspiration, but sinister leadership beguiles them to the imminent hazards of God's displeasure. All the wars, for the past 1,400 years, have been fought by and between these belligerent organizations, and their pulpits and press are the most effectual agencies for war propaganda, and for the recruiting of armies, and for the glorifying of the reputed "heroes" of the battle fields and the leaders of the armies.

It has been published abroad by men, eminent in military life, that the reputed churches have the power and opportunity to stay the bloody tide of war, and, failing to do so, are responsible for its horrors. Nothing can be more loyal to a fundamental truth than that charge, and nothing can be a more painful fact that they have not, and will not, use that influence in the day and hour of the launching of war.

It is supremely foolish and a betrayal of the Lord to acclaim peace when the nations are at peace, and war when the intriguing nations are at war. The pulpits of the belligerent nations, blazed with the intense fire of hate and vengeance, while the embattled armies were slaying each other by the millions, during the world war. These are historic facts and are on permanent record in the sacred archives of the Lord of all the worlds, and will perform their assigned office when the nations are summoned before the Judge to give an account of their stewardship and to hear the final verdict.

It is pleasing to know that, in the face of these tragic facts, there were a few organizations that took sharp and definite issue on this vital subject and thereby kept

their souls clear of the blood of the millions slain. The Church of the Brethren, the Quakers, the Mennonites, and a few others, maintained, throughout, steadfast and persistent opposition to every thing that had the least semblance to carnal war. Their attitude was perfectly consistent with their position since the beginning of their organizations, many centuries past, and I am pleased to say that the American government, officially, granted them immunity from combatant service.

Yet the most terrible punishments were inflicted on them, often even unto death, for alleged disobedience to the orders of subordinate military officers, because of misinterpretation of the laws which the war department issued to regulate their participation in non combatant service.

We have a prophecy or rather an official inspired statement in Isaiah 56:10 that characterizes the attitude of false or unfaithful shepherds. Note the pertinence of the assignment. "His watchmen are blind, (none are so blind as they who will not see) they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand, they all look to their own way, every one for his gain, from his quarter."

While such a revelation of the betrayal of a sacred trust is pitiable in the extreme, as those false prophets manifested, it is a hundred fold more tragic now, because we have a specific "thus saith the Lord" for every testimony against carnal war, and there will be little cause for protest on our part when we meet the Judge at the last day, when we make our appeal as set forth in Matthew 7:22-23. "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful

works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.''



THE CHURCH AND THE WASHINGTON CONFERENCE

There is no movement among the nations of the earth that is more thrillingly momentous and fraught with larger practical, material results than that of the International Conference, now in session in the City of Washington. Presumably every element in the human mentality and psychology will be employed to make it the greatest success in any stage of the world's history.

The poor, sad, lost world is hungry—perishing for relief from the horrible destruction of carnal war. The sacred blood of the millions, slain in the late war, cries out from the vast cemeteries of the battle-fields for a cessation of war's tragedies, and the rulers of the nations anxiously respond to the appeal. The reputable Christian organizations, seemingly, are striving toward the same goal, and it is not antagonistic to a sane, rational interpretation of the Immaculate, Immortal Word as given in the Gospels, to say that we—the aforementioned organizations—have the only remedy that will meet the issue.

The purpose of the conferees to launch the scheme of disarmament, because of its obvious economic, industrial, political results, will not avail. History shows that such motives alone will not bring the desired results.

The motive must be based on the uncontradicted fact, that war is the work of the devil, and that it is prohibited by every thought, word and act of our Savior, as we have these recorded in the New Testament. The material features are merely supplementary.

The success of the Great Conference is wholly de

pendent on the attitude of the churches. It can not succeed without their direct action in its behalf, any further than anything can prevail without the sanction of our God, and they are the only representatives of God in this world.

The church can cause wars to cease, whenever it functions by the inspiration of the Holy Ghost, in the effulgent light of the immaculate Word.

Had it acted in that spirit, the great, murderous, Satanic world war would never have come. If the church will proceed now in that spirit, there will never be another war. If she does not, then every drop of blood, every death on the battle-field or in the camps, every dollar of the Lord's money that is wasted in future wars, will be laid at the church's door. Note the challenge: "If the watchman see the sword coming on the land, and he fail to warn the people, the people will perish and their blood will be required at the watchman's hands." Note the following formula as the only one that will have the favor of our Lord:

Let the religious organizations of the world proclaim a day of fasting and prayer for the blessing of God on the work of the Conference. In this service, let them confess their great sin in their failure, heretofore, in not preaching the doctrine of love and peace and forgiveness of enemies, and their great sin in preaching the Satanic message of hate and war from their pulpits and press. Let them take the solemn vow to make the doctrine and practice of love and peace and good will a condition of membership in their organizations, of equal spiritual value as the doctrine of the divinity of Jesus Christ.

As a sufficient warrant for these suggestions, let the reader of the Messenger note the following sublime passage in the immortal prayer of King Solomon at the dedication of the holy temple in Jerusalem, recorded in 1 Kings 8:35, 36:

“When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: Then hear thou in heaven, and forgive the sins of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people.”

Prayers for divine help in times of trouble are contingent for success on our confession and pledge to forsake our sins. It has always been so and will be to the end of the age.



THE CLERICAL MILITANT

The publication of the subjoined article is a paramount obligation to a recorder of current history, as it relates to the attitude of the different denominational functionaries toward the question of the relation of militarism to the religion of the New Testament. The divergence existing between the different cults is definitely marked and this attitude is having such results concerning the question of religious toleration that it has become a matter of the gravest concern in its bearing on national and international relations.

If the conscientious objection toward active militarism is right, their antagonists are wrong, and if they are wrong, their opponents are right. There is no middle ground, no basis for compromise.

In the testing of these and kindred subjects we do not wish to appear partisanly hostile toward our clerical critics. Especially do we wish to discriminate between the ultra militaristic clergy and their pacifist denominational brethren. There were a few who stood four square against any participation in war, only a few, we regret to say, and they share with us in the

glory and honor of the championship of a vital doctrine of the Christian religion.

But the masses of the clerical profession, supported by the masses of their congregations in all the reputed Christian countries, contributed the largest share of the activities that made the plunging of our country into the world war, as well as in all other wars, a tragic success.

For that reason, and further, as a contribution to the recordation of current history, it is needful that an unbiased statement of all unchallenged facts be made for the benefit of coming generations.

Note the pungency of the attack which Bishop Cooke makes on the conscientious objector in the following article, and the scriptural and logical defense that ensues. The bishop is one of the ablest in mental strength and official personality of the clerical magnates of our country and fairly represents their position on these questions.

The Rev. Fred Lynch, Secretary of "The Church Peace Union," asked Bishop Cooke, of the Methodist Episcopal Church for his personal attitude toward the conscientious objector, and he, the bishop, published his answer in "The Methodist Advocate Journal," and it has been copied in many of the leading magazines and daily papers of the country, with the seeming approval of the editors. As the article does not deal logically and fairly with the important question of the relation of conscience toward our lives, and, in a large measure, does a grave injustice to the people affected, I am placing it on permanent record in this volume.

In the onset I will define the office of the faculty which we call "conscience." It is an inherent quality established by the divine law for the vital function to regulate our conduct in conformity to that law. I recognize the fact that this faculty can act abnormally, being, as it is, under a supernatural influence, when

that influence is inspired by Satan. This explains that phenomena of abnormal conscientious manifestations.

This is specially emphasized in the following scriptural passages. "I have lived in good conscience before God to this day." Acts 23:1. This period of St. Paul's life included the time when he persecuted the church. "Their consciences seared with a hot iron." 1 Timothy 4:2. "But their conscience is defiled." 2 Timothy 1:15. Thus it is shown that wicked men are guided by their consciences. The time has been and is now, possibly, when they will think they do God's service by killing His servants. John 16:2.

These testimonies are definite as to the moral constituents of actions under conscientious impulses. His first accusation is that "we are controlled by sophisticated minds." He means that our minds are perverted. A perverted mind is one incapable of moral government, without moral perception, incapable of discerning the difference between truth and error. We repudiate the charge of the martial bishop. We are walking in the full glare of the effulgent light of God's Word, as it comes to us by His immaculate Son.

He says "we are willing to share the benefits of war but not to bear its burdens and hardships and sufferings." I will say, in contradiction to the bishop's fulmination, that war does not bring "benefits." Benefits are the glorious outcome of peace and love; and hardships and suffering are the concomitants of war and they, alike, fall heavily on all within the radius of their satanic influence.

Next, he says "it is not a church question at all, nor is it, except by a mixture of things that differ, in any way related to questions of religious freedom (or toleration). It is a State question and belongs to the government." He is speaking of the claim we assert that no human or governmental power has the right to com-

pel us to kill people in war if our consciences disallow it.

In answer to this I will say that conscience is our guide as much in doing what God commands as to refrain from doing what He forbids.

Thus we conscientiously administer baptism by immersion and would die by martyrdom rather than to expunge it from our creed by order of the government, and, by the same spirit, we would prefer a martyr's death rather than to kill our enemy, whom God commands us "to love and feed and clothe and forgive and pray for." It is silly to say it is not a religious question.

Then the bishop says "that wars of hate, of aggression, of plunder, of expansion, are wrong, but that wars for defense and punishment of evil doers are right." Will he give us a fixed, definite, conclusive rule by which we can determine the moral character of wars? Each and every nation, in the late war, was absolutely sure that their part in it had the merit of God's approval, and their chaplains endeavored to show from the New Testament, that God was on their side. Our own government boldly affirmed that "we were invaded and that we were at war to preserve our territorial sovereignty, which would be successfully assailed twenty or thirty years hence, unless we would aid in destroying the German government." Yes, all wars are defensive, according to the testimony of the partial historian.

Now I need not tell the bishop that the question of the moral character of wars is a matter of individual determination, just as that of the question of the real presence of the body of Christ in the sacramental service. Suppose he had lived in the bloody years of the wars between Catholicism and Protestantism, would he have accepted the dictum of his papal government as to his attitude towards the questions in controversy?

Next, the bishop leaves the field of logical argument and descends to the low plane of inappropriate and scarcely relevant analogy. He says "but if the conscientious objector insists that the question is solely one of obedience to God, then the question arises, shall he obey God in this one particular only, that is, in not going to war, and he be the sole judge of what is righteous war, or shall he, also obey God down the whole line? Shall a man obey God by refusing to tell a falsehood at one end of the line, and be a beneficiary of the falsehood at the other end?"

In answer to the question, I will say we seek no profit nor do we desire any from professional liars, such for instance, as stock gamblers, and people of their ilk, but, if the results following their performances, be either beneficial or adverse, we are sufferers or beneficiaries, without any connivance or agency of our own.

The object of the bishop, in presenting this hypothetical case, is, to establish his contention which follows, that a conscientious objector has no right to share the blessings of a war which was fought and won through the sacrifice and sufferings of others. He enumerates the objects for which our country was at war and then he says "we are perfectly willing to enjoy all the benefits, social, political, and commercial, that have been won at the cost of the blood and suffering and death of those who fought."

In our behalf I will say the question of the benefits accruing from war is one that has not been settled affirmatively. It has been demonstrated that countries have retrograded, by the space of generations, through the curse of war. War is recognized as the direct inspiration of the devil, and has been rightly characterized as the very essence of hell and I feel sure that even a "fighting bishop," as Dr. Cooke has been aptly described, would not concede that the devil would

inaugurate a movement that would be a blessing to anybody.

In support of my statement that peace, which is the allotted role of the conscientious objector, is better for the world than war, please note the historical fact, that Russia and Central America freed their slaves without war, while the Southern states of America fought a four years' war to protect and save the institution of slavery, lost the war and their slaves, and ruined, economically, the owners, and set our section back at least, a generation. History is full of similar cases. Therefore the benefits resulting from the bishop's wars are simply the creation of abnormal minds and hearts, and are negated by practically every well attested historical record.

Again, the bishop pursues his argument by asking the question "do we take our stand upon an assumed law of God which is nowhere expressed?" I answer confidently that we take our stand upon the most definite, conclusive, imperative law that the Holy Ghost, through God's well beloved Son, could possibly have been framed, by words and deeds of uncontradicted authenticity.

From the opening to the closing of the New Testament, which the reverend bishop claims as the basis of his ordination, the testimony in favor of peace, of brotherly love, of forgiveness of enemies, of prayer, instead of death, for enemies, of the satanic inspiration of war, is fairly, logically, temperamentally, argumentally, established, and its natural alignment with the mission of Satan in this world is definitely settled by the illuminating prophecy that when Satan is bound in his allotted prison, during the thousand years of the millennium, there will be no war or fighting either among men or animals.

With amazing disregard for the amenities of brotherly intercourse, the bishop places us in the category of

people who are the conscious recipients of stolen goods. "Is not the beneficiary of a crime a partner in the crime?" he asks. "Is such a man a conscientious objector at all?" he inquires. "Is the receiver of stolen goods less criminal than the thief?" he affirms by implication. The case is not apropos to the question under discussion. War is the normal condition of the nations of the world, and there is no place under the sun where we would not be subject to conditions produced by war, and our only escape would be by way of the grave. There is no analogy between the cases and any sane person will easily understand it. Such reasoning is arrant nonsense.

He affirms, again, that "the question is not a church question but one wholly pertaining to government." The logical sequence of such a position is that, under whatever government we happen to live we would be bound, in conscience, to fight its battles, whether in Germany, or Turkey or among the polygamous Arabs, or the African head hunters, or the persecuting Catholics of Mediaeval times, any and everywhere, to fight and kill at the beck and call of the politicians who control the government. Is the fighting bishop ready to commend such action on the part of his Methodist brethren of Germany or Turkey or elsewhere?

He closes his long communication by suggesting that "as we will not fight and kill the alleged enemies of the country we are not entitled to its rights and privileges." He says "we are men without a country" and he suggests, by implication, that we should be deported or forbidden to own a home in a country which we would not defend with our lives. This is the spirit of the persecutor for conscientious obedience to God's commands, and the astonishing fact appals me that a Methodist bishop, whose spiritual ancestors went to a martyr's death rather than to violate the impulses of

their own consciences, could give voice to such a sentiment.

We accept the consequences of our opposition to war as defined by the bishop, that "we are men without a country." The world is our country and doing good is our religion. In Paul, to Hebrews, we are told that "we have no continuing city, but seek one to come." Our Lord tells us that when we are persecuted in one place to flee to another. Our services to God and to our fellow creatures are not limited by geographical lines. If the bishop feels justified in exhorting his American brethren to kill their German brethren he must pay the penalty in the last judgment, but he should not add to the deed the additional penalty by judging us for refusing to kill **our** German or English or French brethren.

I close by giving a few excerpts from history to show the attitude of the disciples of our Lord toward war. There is no conflicting testimony to the allegation that Christians refused to fight in carnal warfare for over two hundred years from the death of Christ. In the schedule of accusations against Him by the Jews they charge that "if they would let Him alone all men would believe on Him and the Romans would come and take away their place and nations." Near the close of His ministry he told His disciples "When they saw Jerusalem besieged by enemies they should flee to the mountains." All through the dark ages, when Catholicism dominated the world, the Baptist people were the conscientious objectors, and, therefore, were subject to the most barbarous persecutions. At a later period these same people met the same conditions in the fertile valleys of France, and were destroyed in the most ruthless manner. In the seventeenth century the Brethren (Dunkers) and Mennonites launched their propaganda in Germany, from whence they were driven because of their unmilitary teaching. The persecuting

spirit dominates the belligerent nations today, not excepting our own country. In England the peace loving Quakers were punished most ruthlessly, for their opposition to the war spirit, and the logical results of Bishop Cooke's attitude toward us leads to the same consequences.

The bellicose bishop sums up the penalty that our government should mete out to us in the following declaration, to wit: "Let the government respect the conscientious objector's opinions, but, at the same time, let it insist, severely, that he shall take the full consequences of his opinions. Let him be deprived, forever, of all the benefits of war, of all political, social, and civil rights."

I hope the bishop will not be offended if I tell him that the "rights" which he proposes to take from us are not benefits of war, as he alleges. Canada has a purer democracy than we have and she has never shed a drop of blood in its achievement. So has Austrilia and New Zealand. But accepting his ultimatum as the policy of our government, as an established fact, we are ready for its administration. As to our social rights that will be determined by our neighbors. Our political rights consist of the opportunity to vote and hold office, and, at this writing, not ten per cent of our people exercise that privilege. Our civil rights consist in the protection of our lives and property from professional "evil doers" by the magistrate, and to acquire legal titles to property and etc. This matter is of easy solution. There are approximately one quarter of a million of our class in the United States and all we ask of the government, when she essays to adopt the bishop's policy, is to give us a few months to get ready to emigrate, to any part of the world where we could enjoy the right to worship God according to His Word and that Word interpreted according to our own consciences not ten per cent of our people who live in

any country when our right to worship God by the foregoing rule was denied, or penalized as Bishop Cooke suggests.

I think those countries would welcome us to their shores. Our attitude toward society and our high moral standards and our reputation as a law abiding people, our habits of industry, and all other ennobling traits of character, would open the arms and hearts of any people to whom we would appeal for an asylum, who are not inspired by the persecuting spirit of the fighting bishop.

But before the bishop and his editorial and ministerial colleagues put their policy into execution, I advise them to take down our glorious emblem of a free, God-fearing people, "The Star Spangled Banner," and wrap in its folds the Declaration of Independence and the U. S. Constitution, and entomb it in the sepulchres of Jefferson and his colleagues, and raise, in its stead, the red flag of terrorism. Also, expunge from the schedule of the objects of our affiliation with the allies the beautiful sentiment of "humanity and democracy" and write, in their stead, the destruction of conscience and the hope of freedom for all future generations within our territorial limits.

I present the foregoing reply to the bishop's exhaustive article, explanatory of our attitude toward war, and, in doing so, I have tried to be just in my criticisms, and fair and honest in defending our cause. I hope those who have read his article and my reply will render such judgment as will meet God's approval in the last day.



THE CLERICAL ATTITUDE

In presenting to our readers concrete evidence of the attitude of the leaders of the religious organizations toward the doctrine of love and peace, as fundamental and vital features of the religion of our Lord, we are

simply giving credible and reliable historical facts, without the faintest semblance of partisany. In doing so we do not suppose there will be any resultant friction, or any unbrotherly feeling. Those who favor and applaud carnal war are supposed to do so from the conviction that it will please God and that to do otherwise, that is, to adopt the pacifist attitude would displease Him.

We will first note that the attitude of the Catholic organization, was militaristic from the beginning of its advent, as a world power, in the beginning of the sixth century. Through the succeeding centuries, practically all the wars were waged to spread its doctrines over the world, and to destroy all conflicting organizations. These conditions prevailed 'till the beginning of the so called, reformation under Luther, in Germany, in the dawn of the fifteenth century.

At this date the trend of the religious elements of the world was toward independent and variant interpretations of the New Testament doctrines, the beginning of the rule of, what is known as "Protestantism," among the nations, and we will note here the attitude of the leader of these movements towards carnal war.

Luther, who laid the foundation of that division known as "Lutheranism," and which now is the national religion of all of the German States, and the Scandinavian countries, consisting of Sweden, Denmark, and Norway, taught distinctively, the duty of carnal war, as a national policy. Let us note an extract from a history of his life. On page 280-281 his biographer quotes him as saying, "Rebellion is not ordinary murder, but a conflagration which consumes a whole country. Therefore smite, slay, stab secretly or openly, whoever can, and remember that there is nothing more venomous, pernicious, devilish, than a rebel. Slay him like a mad dog. If thou killest him not, he will kill thee, and a whole country with thee.

A prince and a governor must remember that he is God's deputy and the minister of His wrath, to whom the sword is intrusted to punish such villains. For if he can punish and doth not, he is guilty of all the murder and mischief which these villains commit."

"This is no time for slumber nor for patience nor mercy. It is a time for the sword, a season of wrath and not of grace. Therefore let the authorities advance with good courage and smite home, with a safe conscience, as long as the blood flows in their veins."

Since the beginning of the Lutheran Reformation, the German nation has shown patriotic loyalty to the policy of carnal war and the late world war was but the natural sequence of his teaching. Later, John Calvin, of Switzerland, and John Knox of Scotland, launched the movement which was the foundation of modern Presbyterianism, and Zwingli of Germany led the German Reformed movement, in each of which, the martial spirit dominated and the greatest military chieftians have been and are of those organizations.

Numerically, the Baptist and Methodist organizations are the strongest in the Protestant world today, and, whatever was their distinctive attitude toward war, at the foundation, they are now solidly behind every movement among the nations in all of their wars.

The launching of the Episcopal movement, under the leadership of Henry the 8th of England, was caused by a disreputable love affair. of the lascivious king, which the Roman pontiff refused to sanction. They have been consistent advocates of the war policies of the nations through all succeeding generations.

Later, George Fox of England, founded the Quaker (Friends) movement, and Menno Simon, the Mennonite, and Alexander Mack, the Dunker organizations. These organizations represent, practically, the only peace and love policies of Protestantism in the world today. There are several smaller organizations, the

Plymouth Brethren, the Christiadelphians, and branches of several of the organizations referred to above, who are affiliated with us in these doctrines, the whole number not exceeding a half a million. It is pleasing to note certain exceptional cases where clericals of the martial organizations took issue with their brethren on the question of affiliating with the militarists during the late war.

A Baptist minister of Alabama was imprisoned because of his opposition to the war policies of our ruler, and one of the same affiliation in Virginia, suffered the same fate.

Another noteworthy incident occurred in a Presbyterian pulpit recently in a Southern State. In a sermon on the subject of "The Religion of Service" he made the specific declaration that "if the religious leaders of the Christian churches had functioned in accord with the life and teachings of the Lord Jesus Christ the world war would have been impossible." These clerical meteors cast a faint gleam of light over the darkened sky of the fast vanishing hopes of a war crazed world, and emphasize the pertinancy of the question of our dear Lord, recorded in Luke 18:8 "when I come, shall I find faith on the earth?" and again, in Matthew 20:16. "For many are called but few are chosen."

The masses of the membership of the religious organizations of the reputed Christian countries, led by officials, in perfect accord with the Satanic spirit of war, are at one with that spirit, while but few, possibly one thousandth part, oppose all forms of that iniquity, even unto reproach, imprisonment, the loss of property, and life itself, rather than to offend (that is kill in war) one of these little ones." The reader will recall the saying of our Lord that "it would be better for a man to have a millstone hanged about his neck and to be thrown into the sea than to offend one of His children.

SATAN: HIS ANCESTRY, VOCATION, PSYCHOLOGY, AND DESTINY

There is no figure in human history that has been more conspicuous than that creature whom we call Satan, with his synonyms, devil, Belzebub, Apolyon, serpent, dragon. We know nothing definite as to his origin. In June 6, we read "And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

It is generally conceded that the angels were created as Adam and Eve were. Of this we have no definite knowledge. We need none. They are an essential part of the vast administration of the infinite Creator and closely allied to the big human family.

On one thing, we feel a degree of assurance and that is they possess the attribute of sovereignty, free will, which we share with them, an essential attribute of the divinity, a token of sonship, with our elder Brother, the Lord Jesus Christ.

The Angelic coterie, up to a certain indefinite period, were characteristically loyal to the Divine regime. So far as we have conclusive information there was at that time, no friction or adverse procedure anywhere, within or without, the illimitable domain of the Creator.

The beginning of the revolt of a certain number of the angels, from the divine government, is noted in Isaiah 14:12, 13, 14. Read the story.

"How art thou fallen from Heaven O Lucifer, thou son of the morning, how art thou cast down to the ground, which did weaken the nations. For thou hast said in thy heart, I will ascend into Heaven, I will exalt my throne above the stars of God, I will also sit upon the mount of the congregation in the sides of the North, I will ascend above the heights of the clouds, I will be like the most High."

This was evidently the beginning of the spiritual re-

bellion against the Creator, and, in 2 Peter 2:4, we have a record of the action of God against the movement, as follows: "For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

This event is also referred to in Revelations 12:7. "And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels. And prevailed not, neither was their place found any more in heaven, and the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world, he was cast out into the earth and his angels were cast out with him." He is also called "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Ephesians 2:2. "The children of disobedience" are those who do not obey our Lord and Savior. In Revelations 12:12, he is again referred to in the following language, "Woe to the inhabitants of the earth and of the sea for the devil is come down unto you having great wrath because he knoweth he hath but a short time." Since that period he has been in power in this world at its ruling prince as set forth in John 12:31. "Now shall the prince of this world be cast out" and in 14:30, "Hereafter I will not talk much with you for the prince of this world cometh and hath nothing in me," and in 16:11, "Because the prince of this world is judged." These quotations are adduced to show that Satan is in practical control of the policies of the nations of the world, and, as his nature is adverse to the nature of our Lord, the anomolous state of the world is easily understood.

To emphasize the supremacy of the dominion of Satan over the affairs of the nations, he proclaimed his relation thereto in that interview with our Lord in the forty day fasting period in the desert, recorded in Matthew 4:8, 9. "And the devil taketh him up into an ex-

ceeding high mountain and shewed him all the kingdoms of the world and the glory of them for they are delivered unto me and saith unto Him, all these things will I give thee if thou wilt fall down and worship me.”

The foregoing will establish the origin and history of Satan up to the time of the beginning of the ministry of our Lord and it will also identify him with the administrations of the governments of the nations of the world.

His first performance in world affairs was staged in the garden of Eden, when he led Eve into that fatal act of eating the forbidden fruit, and launched his plan to subvert the kingdoms of the world to his dominion.

Let us note some of the manifestations of his vocation and of his performances. His greatest faculty is deception. He has the power to make the worse appear the better cause, to make white appear black, and black appear white. Especially is he an adept in contradicting God and the Lord Jesus Christ. He began that method in his first performance in the garden of Eden when he told Eve “ye shall not surely die.” He is the arch deceiver. In Revelations 18:23, under the symbol of Babylon, he is said to have deceived all nations. In 2nd John 7, it is said many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh.

The history of the peoples and nations of the world is full of examples of his success in carrying on the work of deception, and this feature will continue till the end of the ages.

In Revelation 12:9 he is spoken of as “deceiving the whole world.” In Revelation 20:3 “An angel came down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, which is the devil and Satan, and bound him a thousand years and cast him in the pit and shut

him up that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season." "And when the thousand years are expired he shall go out to deceive the nations which are in the four quarters of the earth, to gather them together to battle, the number of whom is as the sand of the sea," "And they went up and compassed the camp of the saints about and the holy city, and fire came down from God, out of heaven, and devoured them."

These notations will establish the assumption that Satan's most conspicuous role is that of a "deceiver," and it will also explain that phenomena in human psychology of practically absolute variance with the teaching and life of our Lord, on the fundamental doctrine of Love and Peace.

That Satan is fully conscious of his power to accomplish his purpose to thwart God's purpose in behalf of the welfare of His people, subject to specific limitations, we note that episode recorded in the book of Job. There was a conference of the Sons of God, angels presumably, and, by an inexplicable concurrence, Satan met with them. Their greeting seems to have been unseemly courteous, and Satan was asked to report on his activities in the world, and whether he had "considered Job, a perfect and upright man, one who feared God and eschewed evil." In reply Satan charged Job with hypocritical selfishness and demanded an opportunity to test his pretended loyalty.

Note the challenge. "Doth Job fear God for nought? Hast thou not made a hedge about him on every side? But put forth thy hand and touch all that he hath and he will curse thee to thy face. And the Lord said unto Satan, behold all that he hath is in thy power, only upon himself put not forth thy hand." "So Satan went forth from the presence of the Lord" and in a short space of time, perhaps a few days, he had caused the

destruction of all of Job's property and of his family of ten children. "Then Job arose and rent his clothes and shaved his head and fell down and worshiped, and said, naked came I into the world and naked shall I return, the Lord giveth, the Lord taketh away, blessed be the name of the Lord." Satan's accusation failed. He was given another chance in the affliction of Job with boils. That also failed. He is the same old liar, and he is pursuing the same course with us today and we have the same loving Father who will protect us if we trust and obey Him. The test of Job's loyalty to God ended in a supreme victory in Job's behalf, and its record here is adduced to show that Satan has always been, is now, and will be to the end of the age, a vindictive counter to the purpose of our heavenly Father, to protect those whose faith and works identify them as His adopted children. This phase of the administration of God in our behalf will be stressed further in this chapter.

Satan's most efficient weapon in this warfare is that of specific contradiction of the Word of God. In the beginning Adam was told, "in the day thou eatest thereof thou shalt surely die." Satan countered with "thou shalt not surely die." When our Lord says to us "thou shalt," Satan replies, "thou shalt not," and when the divine word comes to us, "thou shalt not," Satan replies "thou shalt." This condition has prevailed through all the ages, and resultant wickedness and suffering has covered the world. Our Lord has given us the golden rule, Satan counters by the rule of absolute selfishness, the antipode of that of our Lord. We are commanded to love our brother. Satan covers the killing of our brethren with the damning halo of world glory. We are commanded to love our enemies. Satan counters with the embattlement of myriad armies, for the sole purpose to kill our enemies. Our Lord commands us to forgive our trespassers, and

Satan replies, by his inspiration to punish our trespassers. Our Lord forbids obedience to the rulers of the nations when they forbid preaching His doctrines. Satan, through wicked rulers, persecutes those who refuse to obey their commands. He so far possesses the hearts and souls of his followers with his nature of deception that some think they do God's service when they kill His disciples.

In order to give our readers an approximate understanding of Satan's methods of procedure in this work of deception, it will be noted that he has the power "to transform himself into an angel of light and his ministers have power, also, to transform themselves into ministers of righteousness." For evidence of this read 2 Corinthians 11:13, 14, 15. "For Such are false apostles, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light, and his ministers into ministers of righteousness."

It is a very practical question for us to understand how we can test the identity of these apostles and ministers, whether they be of God or of Satan. Let us note a few rules which our Lord has given us on this subject.

These ministers of Satan, who are transformed into ministers of righteousness, are mainly in the pulpits of the reputed churches of Christ. A few notations will identify their spiritual relationships. Our Lord preached love and peace and good will and forgiveness of enemies and the sanctity of human life. Satan's ministers preach hate, wars, ill will toward enemies, vengeance on enemies, the destruction of human life in war.

Our Lord preached obedience to His Father's commandments as the basis of salvation, Satan's ministers preach faith alone as the basis of salvation. Our Lord preached the final destruction of all life in the world as

a result of universal sin which dominates the nations. Satan's ministers preach the ultimate salvation of the world through the acceptance of the gospel by the nations, that is by evolution.

Satan's ministers, clerical and philosophical plutosophical, teach that this material world is a billion years old, more or less, and that the human organism through limitless ages, has evolved from the monkey stage, thence backward to the protoplasmic stage, the boneless, nerveless, stage. Our God says he made man in His own image and likeness. These clericals, these ministers of righteousness, say, by implication, that in the beginning our God was a monkey and a million of years before the beginning, he was an invertebrate, without muscles or brain and without a soul, a creature of the imagination, a vacuous element in the material world, passing through the limitless ages by the slow process of evolution, from a material nonentity, to an immaterial possibility of unknown, spectral substance, up to the image and likeness of a perfect God.

These ministers of righteousness preach a degree of patriotism conditioned on the number of enemies we can kill in battle, and measure our loyalty to our Lord by an adeptness in obeying the godless rulers of the nations.

In a word they counter our Lord in His every effort to develop conditions in this world like those which prevail in Heaven, as we are taught, and repeat in the "Lord's Prayer," and, as a result of their satanic ministry, our world is receding backward to the pre-diluvian, pre-Sodomie stage, and all the attributes of the demons of the underworld are dominating the policies and performances of the governments of this world.

Special note of a few of his attributes will interest our readers and it will be observed that all of these qualities are dominant in the professional militarist.

One of these traits is that of a liar. In John 8, He

staged a controversy with his enemies, the Pharisees, and in the 44th verse He proclaims their spiritual ancestry and the qualities of their father as follows. "Ye are of your father the devil and the lusts of your father will ye do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it."

His dominating passion is to contradict God, and there is no more determinate testimony that we are his disciples then when we take issue with our Lord and Savior Jesus Christ, when we doubt the divine inspiration of His Word, as it is recorded in the New Testament. This is most defiantly demonstrated when men, acting as His ordained ministers, preach and applaud carnal war. It is considered an unpardonable sin to deny the divinity of Jesus Christ. It is a far greater sin, if possible, to ally Him with Satan in the damning orgy of carnal war, as the false prophets of this age are doing.

Another trait is that of a murderer. He began to function in the exercise of that quality in the matter of the murder of Abel, the first victim of the passion of blood lust. Before the expulsion of our first parents from the Garden of Eden, the thirst for blood was unknown, even among the beasts of the field, the fowls of the air or the fishes of the sea. Since that event the habit of killing, the thirst for blood has dominated all animate nature and that explains the infinite "mystery of iniquity," of the killing on the battle fields.

Each and all of his personal traits, deception, lying, murder, are in active operation in the inspiration, the launching, and provocation of carnal war. It could not be prosecuted without them. A successful soldier must be a consummate deceiver. With these, all other things being favorable, he will succeed, without it he will fail. Even diplomacy, a species of governmental administra-

tion, is most effective by the adoption of such practices. It was Tallyrand, a famous French statesman, who said, "It was not of so much value to successful diplomacy to tell a falsehood, as it was to conceal the truth." There is but one way to escape the penalty of the liar and that is, to tell the truth, the whole truth and nothing but the truth.

We pass now to the last stage of the satanic dominion, his "destiny" and that of his ministers. He came upon the stage some 6,000 years ago and has had practical control of the earth ever since.

The great chain is ready for his binding, spoken of in Revelation 20:1, 2, 3, and when the day and hour comes, an angel will bind him with that chain and he will be cast into the bottomless pit, and a seal will be set on him that he should deceive the nations no more for a thousand years. Let us note here that during these years there will be no wars among the nations, a testimony that should justify the pacifist charge beyond the criticism of the blindest "minister of righteousness," that wars are inspired by Satan. "And when the thousand years are past he will be loosed out of his prison and he will go out to deceive the nations," just as he is doing now "and gather them together to battle against the camp of the saints and then fire from God out of Heaven will come down on his crowd and devour them," and then he will be "cast in the lake of fire and brimstone to be tormented day and night forever."

This is not the most tragic part of the sad story. He and his angels will not be there alone. In Psalms 9:17 it is told that "the wicked will be turned into hell with the nations that forget God." In 2 Peter 3:7 we read that "the heavens and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men." And in Matthew 25:41 we have the following verdict against the servants of Satan.

“Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.”

Again in Luke 13:27, 27 we read “Depart from me all ye workers of iniquity, there shall be weeping and gnashing of teeth.” Again in Matthew 13:42, “And the Son of man shall gather out of His kingdom all things that do iniquity and they shall be cast into a furnace of fire, there shall be wailing and gnashing of teeth.” “And death and hell were cast into the lake of fire.”

The end of Satan and his ministers has come, and wars are fought no more, and Love and Peace and good will reign and rule throughout the earth, and paradise is restored and there shall be no more death, neither sorrows, nor crying, nor any more pain, for the former things are passed away.”



FORTY-ONE SYLLOGISMS AFFIRMING THE INCOMPATIBILITY OF CHRISTIANITY AND WAR

It would seem that less than forty-one syllogisms should suffice to settle any question that relates to a matter so vital as that of the salvation of a soul. Suppose we apply the supreme test and submit one that is embodied in the ensuing text, to wit, “Blessed are the peacemakers for they shall be called the children of God.” Matthew 5:9.

But war makers are the antipodes of God. Therefore war makers shall be called the children of the devil.

Let us try another scripture, “Without peace and holiness no man shall see the Lord.” Hebrews 12:14. But war makers destroy peace and holiness. Therefore war makers shall not see God.

Each and every one of the number published in this chapter is decisive as to its testimony against war, and, among a nation that glorifies its relation, affirmatively,

to the religion of Christ no additional testimony or argument should be required.

Yet there is no nation more obsessed with the satanic spirit of war than ours. The military spirit, the uniform, the parade, the music, the camp, the sword, the battle, the oration, the clerical attitude, the war sermons, the banners; every feature of the vocation dominates the hearts and lives of our people as nothing else will do.

So absolute is this passion, this prepossession so absorbing, that, to antagonize it or refuse to applaud it, brings such a measure of obloquy, of scorn, that nothing but the grave of our Heavenly Father can suffice to make such an attitude bearable.

Reader: When you wonder these testimonies, reflect that they have the supreme power and influence of the Holy Spirit, and let a prayer go up out of your heart for the divine light that will enrich your lives as nothing else will do.

The angelic annunciation of the birth of our Lord proclaimed the advent of "peace and good will" throughout the world. But war destroys "peace and good will." Therefore, war and Christianity are incompatible. "Blessed are the Peacemakers, for they shall be called the children of God." But war makers are the antipodes of peacemakers. Therefore, war makers are not the children of God.

To "visit the fatherless and widows in their affliction" is a special manifestation of "pure and undefiled religion." But war makes widows and fatherless children. Therefore, war and religion are incompatible.

War and Satan are synonyms. But Satan is the antipode of Christ. Therefore, war and Christianity are incompatible.

War and hell are identical: (Sherman.) But hell is incompatible with Christ. Therefore, war and Christianity are incompatible.

Hate and war are correlatives. But hate and Christ are antipodes. Therefore, war and Christ are incompatible.

Love and war are antipodes. But love is the basis of Christianity. Therefore, war and Christ are incompatible.

War and destruction are synonyms. But Christianity and destruction are antipodes. Therefore, war and Christianity are antipodes.

War and the conservation of human life are antipodes. But Christianity is the conservation of human life. Therefore war and Christianity are incompatible.

The spirit of Christ is joy, love and peace. But war is the destruction of love, joy and peace. Therefore, war destroys the spirit of Christ.

War is myriad murder. But no murderer hath eternal life. Therefore, war destroys the hope of eternal life.

Reason and Christianity are harmonious. But war is force, the antipode of reason. Therefore, war is the antipode of Christianity.

Peace and Christianity are synonyms. But war is the antipode of peace. Therefore, war and Christianity are incompatible.

Valiant warriors are said to "fight like devils." But devils and Christ are antipodes. Therefore, warriors are antipodes of Christ.

We are instructed in the Lord's prayer to "glorify our Father which is in heaven." But in war we glorify Satan. Therefore, war and Christianity are incompatible.

War is inspired by "our lusts which war in our members." But our lusts are inspired by Satan. Therefore, war is inspired by Satan.

The thirteenth chapter of First Corinthians contains the basis of the religion of Christ. But war is a trav-

esty on the 13th Chapter of First Corinthians. Therefore, war and the religion of Christ are incompatible.

Our salvation is based on obedience to the gospel of Christ, faith in his Son. But war compels us to disobey the gospel of Christ by killing our enemies. Therefore, war and His commands are incompatible.

The Lord's Prayer calls for the setting up of God's Kingdom. But in war the kingdom of Satan is set up. Therefore, war and Christianity are incompatible.

The churches of Christendom could control the rulers of the nations. But the rulers of the nations foment all the wars that afflict the nations. Therefore, the churches of Christendom are responsible for the wars which afflict the nations.

The weapons of carnal and spiritual warfare are antipodes. But the weapons of carnal war are swords and guns. Therefore, they are antipodes to spiritual weapons, which are faith, hope and love.

Our Lord is called "the Lamb of God." But lambs are not belligerent. Therefore, our Lord is not belligerent, and his disciples partake of His spirit.

"Unless we have the spirit of Christ we are none of his." Romons 8:9. The Christians of the first three centuries had the spirit of Christ, and they would not participate in carnal war. (Myers' Ancient history, revised edition, page 525.) Therefore, war and the spirit of Christ are incompatible.

Incompatibility with Christianity insures our damnation. But war is incompatible with Christianity. Therefore war insures our damnation.

The command of our Lord to love our brethren is a test of discipleship. But in war we are compelled to kill our brethren. Therefore, war destroys our discipleship.

"Without peace and holiness no man shall see God." But war destroys peace and holiness. Therefore, warriors cannot see God.

In the Lord's prayer we pray that God's will be done on earth as it is done in Heaven. But they do not kill each other in Heaven. Therefore, when we kill each other in war we nullify the Lord's prayer.

In the Lord's prayer we pray that God will forgive our trespasses as we forgive those who trespass against us. But in war we kill those who trespass against us. Therefore, we pray that God would kill us.

The Golden Rule requires that we do to men as we would that they would do unto us. But in war we kill men. Therefore, we invoke death at their hands.

All liars shall have their part in the lake that burneth with fire and brimstone. But military strategy is scientific lying. Therefore, Christ and militarists are incompatible.

All Christians are brothers and of equal social rank. But military law destroys social equality. Therefore, military law, and the law of Christ are incompatible.

Christianity develops and exalts moral standards. But war debases and destroys moral standards. Therefore, war and Christianity are incompatible.

The second commandment of our Lord is, to love our neighbor as ourself. But war commands us to kill our neighbor. Therefore, war destroys the commands of our Lord.

Satan, who inspires all wars, transforms himself into an Angel of light, and his ministers into ministers of righteousness. But clericals preach war. Therefore, such clericals are his ministers transformed into ministers of righteousness.

Liars are called the children of the devil. But he who says he loves God and hates his brother is a liar. Therefore, he who hates and kills his brother is a child of the devil.

Our Savior is called "the Prince of Peace." But war destroys peace. Therefore, war destroys the work of our Savior. And is therefore, incompatible with him.

The measure we mete to our brethren shall be meted to us. But in war the measure we mete to our brethren is death. Therefore, God will mete death to us.

The following syllogisms relate to those scriptures which are construed by lovers of war in favor of its justification by our Lord.

Our Lord drove the thieves out of the Temple by physical force. But he used a whip or small cord in the performance of the deed. Therefore, the force was moral and not physical.

Our Lord came not to send peace but a sword. But in the same utterance he said he came to destroy the harmony of the household. Therefore, the utterance emphasized the result and not the purpose of his coming.

Our Lord's ordained apostle said we must obey rulers, and therefore, when rulers command us to kill our brethren in war, we must obey them. But he tells us also that we should not obey them when they command us to disobey God. Therefore, a command of our rulers to kill our brethren in war is not binding.

We must protect our families against robbers and murderers. But faith and trust in our Lord are more effective than guns. Therefore, their protection does not require us to violate the command that "we shall not kill."

In the Old Testament, God is called a God of war. But we are not under the old, but under the New Testament teachings. Therefore, being under the leadership of Christ, the Prince of Peace, we are not subject to the conditions of that dispensation.

The foregoing testimonies, arguments and conclusions are so comprehensive and definite that nothing but the direct inspiration of Satan, through his ministers, can gainsay or refute them. There are over three hundred direct references in the New Testament which affirm that love and peace are dominant passions that

underlie the entire fabric of the plan of salvation, which our Lord brought from his Heavenly Father, and by which alone the salvation of our souls is assured.

I prayerfully submit them to the calm, honest consideration of all whose hearts are open to the light of the revealed word and will of our loving Lord and Savior Jesus Christ.



AN INTERESTING DREAM

It may not be regarded as comformable to the design of this work on Christianity vs. War to publish a dream such as that which appears herein but when we consider such a phenomenon to be in harmony with one of the many beautiful features of this gospel dispensation which is recorded in the book of Joel it may be recognized as harmonious with our purpose to vindicate spiritual agencies in any form that it pleased God to confer on His children. Note the prophetic forecast in the book of Joel 2:28. "And it shall come to pass afterward that I will pour out My Spirit upon all flesh and your sons and daughters shall prophesy, and your old men shall dream dreams and your young men shall see visions."

This was confirmed several hundred years later by the Apostle Peter on the day of Pentecost noted in Acts 2:17. "And it shall come to pass in the last days, (as spoken by the prophet Joel), saith God, I will pour out my spirit upon all flesh and your sons and daughters shall prophesy and your young men shall see visions and your old men shall dream dreams."

We are still passing through the "last days" to which reference was made and it is cause for wonder and some degree of apprehension why those signs of the work of the spirit of God are wanting in the experience of His people. Can any one explain or illuminate the mystery?

Many of the most important events in the history of God's dealing with His people have been foretold in dreams. Have we lost that spirit? Can we recover it by believing His Word? May our prayers be sent to the Father in its behalf.

God saw fit in his infinite wisdom to reveal to me the death of my dear son and also gave me the assurance of him being prepared to enter the home prepared by the Savior. The Savior says, "I go to prepare a place for you that where I am ye may be also."

Two years before his death his mangled body was presented to me in a dream. The dream impressed me very much. It was this. I thought a friend came to me and said, "Did you know your son had been killed?" I said, "No." My friend said, "Come and go with me and I will show you." I thought my friend took me to a room and uncovered a casket that contained his mangled body. I thought I said, "It is hard to give him up but I am glad I have nothing to regret." I have been a dutiful mother toward him. I have been patient, loving and kind and at all times I have encouraged him to live a life that would be acceptable in the sight of the Lord. This dream was one year before he was drafted.

I was very watchful of myself after this dream. I felt if anything happened to him I wanted to feel as I had in this dream and be able to say I have nothing to regret, I have done my duty.

He was away from home at the time I had the dream. It seemed to me as though the time would never come for his return and when he did come I cried aloud and he wept also and said, "Why, mother, what is wrong?"

I told him I was so glad to see him I just had to cry. I did not tell him my dream but told him I had been very uneasy about him and had been praying and asking God to let me see him once more.

I kept my thoughts to myself but from this time on

I took special pains to do everything that was in my power for his comfort and happiness for I felt the time was near at hand for his departure from this world.

My extreme kindness toward him became noticeable to the family and they remarked, "Mother, you are making a perfect pet of Virgil. Why do you do so much for him?" I still did not tell why but deep in my heart was a hidden secret I did not reveal until after his death.

He was killed in action October 19, 1918 but we did not receive the sad news until five weeks after he had been killed. I learned through a comrade that a shell burst at his feet and his body was mangled just as I had dreamed.

After he was drafted I had no hopes of his return but my greatest concern was to encourage him to be prepared to meet his Master.

After he was sent to France I prayed constantly for his return but always ended my prayers by saying, "Give me strength to say 'thy will be done.'"

I felt especially anxious for his soul and in each letter encouraged him to be prepared.

During a period of extreme uneasiness about him losing his life I dreamed I heard a noise as if someone was walking in his room upstairs. I thought someone said to me, "Virgil has come home and is going back without you seeing him." I thought if he does not want me to see him that is all right—but I am going to call him and tell him to pray. I thought I went in the hall at the bottom of the steps and called him I was going to say, "Virgil pray." I thought just as I called his name he came flying by me with body and wings as white as snow. I watched him fly out at the door and go sailing away. I thought I did not get to tell him to pray but my mind was satisfied for I knew of a

certainly he had already been praying or else he would not have been changed into that kind of a form.

This dream was near the time of his death but before and has been a great consolation to me for I believe it was God's own way of revealing my son's death to me and giving me assurance that my prayers had been heard and his soul would be saved.

After he had been killed but before we received the news I had another dream. I thought I went into a large room for the purpose of eating the Lord's Supper. I thought when I entered the room they were through eating. I went up to the table and thought I would partake of the supper anyway though they were through. My son came to me and made signs that meant I could not eat, I was too late, but if I was in time for the next feast I could partake then. I thought I saw no one but deacons and they were all dressed in white robes. I was so rejoiced to see my son a deacon. I thought the room larger than any room I ever saw. The walls and everything in the room were pure white. The tables were draped with beautiful white curtains that slid together and hid them from view after the supper was ended. Such a sight of beauty and perfection I had never seen as was this and its furnishings. Not a word was spoken by anyone. Everything was made known by signs and gestures. I awoke with the touch of my son's hand on my hand and it was time to get up. This was the morning of the day that we received the sad news "On the Battle Field Dead."

My heart has been made very sad but I know the Lord never makes any mistakes.

After I heard of his death I was very anxious about his soul, how he died, and whether we would receive any message later of his dying words that would comfort me. We did not.

Again I had another dream. I saw him come march-

ing in the room. I looked up at him and said, "Why Virgil, I thought you were dead."

"I am mother, but I knew you were anxious about my soul and I came back so you could see for yourself."

I looked at him and such a shining countenance and such perfection I had never seen. I thought I said, "Yes Virgil, I can see for myself that you are saved."

I thought there were three young men with him. I asked him who they were. He said, "They are three young men of 'like precious faith' who got killed in the war. They are also saved and are my guardian angels."

He vanished without another word and I watched them march away. I awoke and praised God for the things that had been revealed to me.

After writing some of the things I believed to be revealed to me by the Lord I stopped writing for a few weeks. I dreamed a man came to me and said, "Have you finished recording those things which have been revealed to you?"

I said "No."

He said "Why have you not? Go finish them."

I looked and behold it was a man of God talking to me. I felt rebuked for I could see by the expression of his countenance that he thought I ought to have had it done.

My dear son did not want to go to war and wept a number of times after he found out he had to go. He did not believe in war, yet he was forced to go. He succeeded in getting noncombative service and belonged to the Signal Corps.

After he was killed we received an official notice of his death and burial and also had the promise of the return of his body at the proper time. when the time came about that they began to return the bodies I had another dream.

I dreamed my son came in the room and sat down near me. I thought I said, "Virgil, I thought you got killed. Let me see where you were wounded."

I thought he said, "Mother, they got my body but they did not get me. I have a new body now, one without wounds. Don't touch me mother."

He vanished immediately.

In a few days we received a letter saying they were to convey the sad news to us but they were afraid they would not be able to return our son's body as there was no such grave on record.

I remembered my dream and said to his father, "They got his body but they did not get him."

These dreams have been a source of inspiration to me. They help me live nearer the cross and give me strength to bear my sorrow.

It is hard for a mother to give up her son to the cruelties of war but when I forget myself and give over to grief something seems to say, "Why weep He is saved."



CHRIST vs. SATAN

What makes a laughing-stock of Christ?
And what unchains the hideous beast?
And bars for aye the Brother's feast?
Carnal war.

What sets at nought a brother's love,
And which unwings the gentle dove,
And shuts the door to rest above?
Carnal war.

What makes a mock of sweetest peace,
Through the earth, North, South, and East,
And gives to sorrow no surcease?
Carnal war.

What makes a happy joyous devil
And gives mankind a bloody revel,
And which enthrones the prince of Evil?
Carnal war.

What is the best symbol of Hell,
And where, in blood, a million fell,
To damning black for tongue to tell?
Carnal war.

What is the curse of happy homes,
Enshrouded in eternal gloom
In which no light can ever come?
Carnal war.

What brings damnation to "Good will,"
And brings to men supremest ill,
In fullest measure, our sad hearts fill?
Carnal war.

What blasts our hopes and what enthralls,
With bloody banners, stark, unfurled,
Grim demons of the underworld?
Carnal war.

What wastes our wealth, the gift of God,
Destroyed, relentless, by the sword,
Contravening the sacred Word?
Carnal war.

What is the world's supreme destroyer,
What brings deluge of assured horror,
What forbids surcease of sorrow?
Carnal war.

What wrecked the lands where roses bloomed,
Where love rejoiced and then was doomed,
To bleak despair; by wrath consumed?
Carnal war.

What fills the graveyards with our youth,
And laughs to scorn the claims of truth,
Mocking, replies, forsooth, forsooth?
Carnal war.

By what does Satan lead astray,
The pseudo-churchman far away,
From love and peace, from faith in prayer?
Carnal war.

What breaks our morals by deflation,
And creates evil by inflation,
And spreads destruction by erosion?
Carnal war.

What spreads the plague of weeping widows,
Whose hearts are sad and filled with shadows,
And dismal night enshrouds their pillows?
Carnal war.

What fills the land with myriad murder,
Of brother, which makes angels shudder,
Defying God in tones of thunder?
Carnal war.

What breaks New Testament commands,
And sets at nought our Lord's demands,
To give our foes the helping hand?
Carnal war.

What scourge is greater than all others,
Killing, maiming, hating brothers,
Their homes huge piles of smoking embers?
Carnal war.

What plays a brother 'gainst a brother,
And makes them simply "cannon fodder,"
Which makes the heathen stare in wonder?
Carnal war.

What fills the earth with ghastly famine,
Untimely death and murd'rous rapine,
Exalting butchers, shouting, gambling?
Carnal war.

What fills the earth with helpless orphans,
The fathers killed to swell huge fortunes,
Of autocratic, soulless gormands?
Carnal war.

What makes men great by worldly measure,
Greater far than Heaven's treasure,
Immune from fault or cynic's censure?
Carnal war.

Why are pacifists reviled,
By press and preacher, tame and wild?
Because they scout the wicked guile
Carnal war.

Why did the Jews reject our Lord?
Because He bade them sheathe the sword,
And taught in thought and deed and word.
'Gainst carnal war.

What note will be the trumpet's bound,
Which marks the sign of time's grim bound?
Adieu the cross, and welcome crown.
Dead Carnal war.

What robbed us of sweetest joy?
What took from us our darling boy?
What made his life a broken toy?
Red carnal war.

What breaks our moral standards down,
What spreads o'er the earth bleak starless doom,
What bars us from the heavenly home?
Carnal war.

What scourge will disappear from earth
When Christ will bring His angels forth
To bind in chains Satanic wrath?
Carnal war.

What marks the differential trait
Of preaching love and preaching hate
On this side of the golden gate?
Carnal war.

What is the height of worldly glory,
As taught in pulpit, song and story,
Which leaves our souls unclothed and gory?
Carnal war.

What will redeem the world's lost soul,
And bring it to the promised goal,
And save it from hell's damning shoal?
Love.

What is the richest thing on earth,
The thing which brings to Satan death,
Which crowned our Lord with heaven's wreath?
Love.

What is the sweetest song e'er sung,
By angels, with immortal tongue,
"Peace and good will" by harpist rung?
Love.

What will heal earth's deadly wound,
And purify the bloody ground,
And with Heaven's acclaim resound?
Love.

What is the message of the Word,
Which brought redemption through our Lord,
Which shields, for aye, the bloody sword?
Love.

What is the symbol of the dove
Blest fruit and power of Jesus' love
Brought from His Father in Heaven above?
Peace.

What will restore the Golden Age?
What grace affirmed on every page?
What inspires Satanic rage?
Peace.

What is the will of God in Heaven?
For which we pray morn, noon, and evening,
Which purges the world of unclean demons?
Peace.

What will rebuild the long lost home
What will spell the blood-lust doom
And bring joy where mortals roam?
Peace.

What will bring the Halcyon days
And stay the bloody hand of Mars
And fill our crowns with brilliant stars?
Peace.

—The Author.



A Poem composed by our bereaved sister, Mrs. Mottorn of Tennessee on the death of her son who was killed in battle in France, October 1918.

MY SON

The news has come—on the field of battle, dead;
Sorrow is mine but there is no more dread.
I am his mother; see I do not say
I was; he is, not was, my son today.
He rests, is safe, is well: he is at ease
From pain, cold, thirst, and fever of disease,
And horror of red tasks undone or done.
Now he has dropped the load he bore, my son.
And now my heart is lightened of all fears.

Sorrow is mine and streams of lonely tears,
But not too heavy for the carrying is
The burden that is only mine, not his.
At eventide I may lay down my head,
Not wondering upon what dreadful bed
Perchange—nay, all but certainly—he lies;
And with the morn I may in turn arise,
Glad of the light, of food, now he
Is where sweet waters and green meadows be,
And golden apples, How it was he died
I know not, but my heart is satisfied;
Never again of all my days will one
Bring anguish for the anguish of my son.

Sorrow is mine, but there is no more dread
The word has come—On the field of battle dead.”



Read at the burial of our son, Clovis, by Rev. George Flory,
September 10, 1921

SOMETIME

Some time, when all life's lessons have been learned
And suns and stars forevermore have set,
The things which our weak judgments here have spurned—
The things over which we grieved with lashes wet—
Will flash before us, and life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And what most seemed reproof was love most true.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient Grace.

But not today, then be content, poor heart;
God's plans, like lilies, pure and white unfold;
We must not fear the close-shut leaves apart—
Time will reveal the calyxes of gold;
And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
Where we shall clearly know and understand,
I think that we will say, "God knew the best."



WAR

War

I abhor!

The battle stench.

The wrath and wrench

Of an outrageous fate;

The wickedness of hate!

And yet how sweet

The sound along the marching street

Of drum and fife, and I forget

Broken old mothers, and the whole

Dark butchering without a soul.

Without a soul—save this bright treat

Of heady music, sweet as hell!

And even my peace-abiding feet

Go marching with the marching feet,

For yonder goes the fife,

And does it care for human life?

The tears fill my astonished eyes,

And my full heart should banquet well

Upon this nectar ere it break,

For lo, 'tis all embannered lies,

A dream those drummers make.

Oh, 'tis a wickedness to clothe

Yon hideous, grinning thing that stalks

Hidden in music, like a queen

Of hopeless Death, that may be seen

Often amid the ways and walks

Of life, or in a garden of glory,

Beguiling with its lurid story
 'Til good men love the things they loathe.
 ART, thou has many infamies,
 But not an infamy life this!
 Oh, snap the fife and still the drum,
 And show the monster as she is.

—Author Unknown.



This poem is dedicated to the fathers and mothers whose sons were killed in the world war by the brutal decree of wicked rulers:

SHALL WE MEET?

By H. L. HASTINGS

Author's Complete Edition

This little poem was written by H. L. Hastings near the beginning of the year 1858, as a letter to an only brother. A part of it has been repeatedly set to music; some millions of copies have been printed and it has been sung in every quarter of the globe.

Shall we meet beyond the river,
 Where the surges cease to roll?
 Where, in all the bright forever
 Sorrow ne'er shall press the soul?
 Shall we meet with those departed
 Who have bowed beneath death's wave?
 Shall we meet the holy myriads,
 Who are ransomed from the grave?

Shall we meet?. Shall we meet?
 Say, Brother, shall we meet?

Shall we meet in glory's morning,
 After time's dark, gloomy night?
 Shall we hail its radiant dawning,
 Scattering sorrow with its light?
 Shall we meet where all time's shadows
 To oblivion flee away?
 Shall we meet amid the brightness
 of an everlasting day?

Shall we meet with all the ransomed,
When our pilgrimage is past?
Shall we reach that blessed mansion
We so long have sought, at last?
Shall we meet beyond the desert,
Far beyond the weary road?
Shall we meet in joy immortal—
Shall we in our flesh see God?

Shall we meet in that blest harbor
When our stormy voyage is o'er?
Shall we meet and cast the anchor
By the fair celestial shore?
Shall we rest from all our labors
'Mid the swelling of the tide?
Shall we meet and rest forever,
By our blessed Saviour's side?

Shall we meet in realms of glory,
With the ransomed and the blest?
Shall we meet with all the holy,
When they enter into rest?
Shall we meet with those whose brightness
Shall the noonday sun outshine;
Who shall bear the Saviour's likeness
In its majesty divine?

Shall we meet with many a loved one
That was torn from our embrace?
Shall we listen to their voices,
And behold them face to face?—
All the cherished and the longed for
Those whose absence made life weary
Those whose graves are moist with tears;
Through the dark and tedious years?

Shall we meet those buds of promise
Blighted by death's chilling hand?
Shall we see their fadeless beauty
Blooming in the goodly land?
Shall our hearts no more lie bleeding
'Neath the strokes of sorrow's rod?
Shall love's bands no more be sundered,
In the paradise of God?

Shall we meet with those invited
To the marriage of the Lamb,
Who shall then put on their glory,
And forget their earthly shame?
Shall we meet the shining myriads
Who the songs of glory sing?
Shall our voices join their praises
To the Everlasting King?

Shall we meet with Christ our Saviour,
When he comes to claim his own?
Shall we know his blessed favor,
And sit down upon his throne?
Will he bid us share his glory,
Where no shame shall ever be?
Will he bid us sing his praises,
On that radiant crystal sea?

Shall we meet the shining angels
Who have guarded us while here?
Shall we listen to their welcomes,
And return their words of cheer?
Shall we be their bright companions,
Far beyond this land of tears?
Shall we share their holy raptures
Through the lapse of endless years?

Shall we meet in yonder city,
Where the towers of crystal shine,
Where the walls are all of jasper,
Built by workmanship divine?
Where the music of the ransomed
Rolls in harmony around,
And creation swells the chorus,
With its sweet melodious sound?

Shall we meet by life's pure river,
Where pellucid waters glide;
Where the healing leaves and flowers
Deck the shores on either side,
Where salvation's blessed harpings
Float in holy melody,
Where the monthly fruits are ripening
On life's fair immortal tree?

Shall we meet, O lonely pilgrim,
 When the burden we lay down?
 Shall we change our cross of anguish
 For the bright, unfading crown?
 Do we love our Lord's appearing?
 Shall we gladly see his face?
 Shall it beam with smiles of welcome?
 Shall he bring us endless grace?

Shall we meet, O weary wanderer,
 Say, oh, will you meet me there,
 When earth's glory shall be darkness,
 And its joy shall be despair;
 When before the throne of judgment
 We shall all together stand,
 Will you pray and strive to meet me
 With the blest at Christ's right hand?



VOX POPULI, VOX DEI?

(The following poem was written by Mr. Joshua L. Bailey, Jr., a graduate of Haverford College, Pa. He is at present among the conscientious objectors in the Detention Camp at Camp Meade, Md. Mr. Bailey's grandfather was the founder of the Pennsylvania Arbitration and Peace Society. His people, for generations, have been members of the Friends, or Quakers. Mr. Bailey himself is a member of a Friends' organization known as the "Fellowship of Reconciliation,—an organization which forbids its members to participate in war. He was delighted to know that the attitude of the Church of the Brethren concerning war, is identical with that of his own religious sect. When asked by one of our brethren, in the same Detention Camp in which he is, for a copy of his poem for our church paper, he said he would be glad to present it with his compliments to our people.—E. Russell Hicks, Camp Meade, Md., care of Medical Division of Base Hospital.)

The martial trumpet's blatant fanfare tone,
 The snare drum's rhythmic and percussive beat,
 The strident fife, whose note is shrilly blown
 To mark the time for countless trampling feet.

All these are indications that reveal
A state of mind that cries: "Prepare for war."
We see the glint of sun on polished steel
And hear the cannon's fulminating roar.

Why do the nations rage, and why the folk
Imagine to profane the soul in vain?
Whose voice is that above the battle's smoke,
Reverberating o'er the silent slain?

It calls across the water to the west:
"Can you not hear your dying brother's groan?
Why do you stay at home and idly rest
And let us tread the winepress all alone?

"For we have borne the burden of the day
And we have striven while there yet was light.
The night is coming, help us while you may;
Take up the sword and shield, arise and smite.

"Arise and smite the tyrant in your wrath
And drive him from the desert he has made,
Let it be told in Askelon and Gath
That you fell short when in the balance weighed."

To such expression who dare make reply?
Or tell why we should turn the other cheek?
The wind, the fire, the earthquake, all pass by
To let the still small voice of conscience speak.

Shall might alone make right? shall every man
Demand an eye for eye, or tooth for tooth?
Is such an ethic grounded on his plan
Whose worship is in spirit and in truth?

When men have beat their pruning-hooks to knives
And drained their brother's blood into the dust,
What profiteth this sacrifice of lives
To prove in sight of God their cause was just?

Or, if angelic legions from the sky
Had stood on guard before Gethsemane,
Could they have served the Christ who came to die
And by his dying set his people free?

Though military methods may prevail,
They kill the flesh, but can not change the heart.
Love is the only power that can not fail
To save from sin, and righteousness impart.

Though we forgive till seven,—ten times seven,—
Forgiveness without love is nothing worth.
How can he know we'll do his will in heaven,
If we neglect to do his will on earth?

It is not ours to reap with carnal sword
The sanguinary heritage of Cain.
'Tis ours to be disciples of the Lord,
To bind up wounds and soothe the suff'ers' pain.

'Tis ours to bear the standards of reform,
'Tis ours to right the wrongs that war has done,
'Tis ours to take our stand against the storm
Until the victory of peace be won.

Why should we fear to step where he has trod?
To bear his cross, to wear his thorny wreath?
Our dwelling-place is the eternal God
Whose everlasting arms are underneath.

Does our faith falter? Do we feel the loss
Of all that life holds dear? Does hope grow dim?
The sign wherein we conquer is the cross,
Our countersign, Adonai Elohim.

To thee, our Father, thou who art above,
Whose glory doth the firmament declare,
We give our thanks for thy eternal love
And ask that thou make answer to our prayer.

Look down and see if there be any sorrow
That can compare with war-inflicted pain.
For ten good men thou wouldst have saved Gomorrah,
So give thy people peace on earth again.

Grant us thy peace, that time may come at last
When flags of war shall evermore be furled.
When this dark night of bloodshed shall be past,
And brighter day shall dawn for all the world.

O GOD OF PEACE

Thou God of might and justice Who alone of all art God!

Who seeest with Omnipresent eye all peoples of the earth,
Who seeest with everseeing eye the way the nations trod
And trampled strong on weaker wantonly in wicked mirth,

O, mighty One, stay not Thy hand from ever watchful care,
Nor close Thine Eye nor leave alone thy people to their sin;
Nor let again stern swords be drawn nor guns in anger flare;
Close not thine ear to us, dear God, in raging battles' din.

Let not again a clash of swords pierce and alarm the peace,
Nor firearms kill in cruelty, deal death in bitter hate,
Nor earth be sodden, red with blood the gaping wounds release
As stiff and stark the thousand forms for grim greed meet
such fate.

Let not thy noble sons again turn mad, and slay, and kill,
And hate their brothers bitterly for no hate of their own;
Learn cruelty unspeakable, most cunning in its skill
To challenge ghastly death and wounds and piteous cries and
groans.

In war strong might exalted is, and millions die in dust,
Kings are rejected and brought low, and Bolsheviks are rife;
Commerce of nations is destroyed when money burns in lust,
When might is right, and kingly kindness turns to hate and
strife.

Let peace prevail nor grim death boldly enter into ranks of men,
To slay them ruthlessly as weeds and swell the stench of hell.
Will mothers bow their souls in pain for a man-child again?
They have no sons for slaughtering, they love them far too
well.

Have pity on the mothers as they sit alone at night,
Some silently in frozen grief aghast at such keen pain;
Too keen for prayer in knowing that some field is all alight,
Intent to kill their man-child, and their agony is in vain.

With war is hunger, rags, and cold, and children bitterly
Will weep and cry in wretchedness without that home and
love,
Which theirs by right inheritance is anguished misery;
Give us instead of warring arms, the peace-shade of the dove.

Does thy heart weep, O tender God, when little children cry
Because their fathers went away and may come home no more?
But hunger comes and famine haunts till terribly they die;
God speed the day when cruel wars curse children never more.

May kingdoms learn that love is best abiding in the hearts.
That greater far the blessings are in honoring the right;
The Son of God is wondrous love and blessed peace imparts,
And love and peace fulfilling are more powerful than might.

Replace grim war, dear God of peace, with quietness and rest,
And give for hate thy wondrous love for foe as well as friend.
That seeking not destruction, but thy golden rule, were blest;
That not by warring arms but love thy kingdom will expand.

O, God of peace, let thy strong arm adjust each nations' wrong:
The Son of God be King of men and rule the world in love,
Then shall the strong be meek and kind, the weak one shall be
strong.
And all things right and all the earth full-fragrant from
above.

Dissolve the strength of warring arms to bitter, flowing tears,
Diffuse repentance in the heart to fill with peace sublime.
And grant to all, instead of hate, a love to fill the years;
For this may haste the merging of eternity and time.

Thy Son a King, then were the earth a paradise indeed!
The beasts, strong drink, and lust, and war, and satan well subdued.
Thy children, men, from human stench and wicked passions
freed,
Were earth, sinsick, and swelled with dead, by Christ, thy
Son renewed.

URSULA MILLER,
Hesston, Kansas.

THE ORPHAN BOY

Alas! I am an orphan boy,
With nought on earth to cheer my heart;
No father to love, no mother's joy,
Nor kin, nor friend, to take my part,
My mother lies in the cold, cold ground,
My father lies over the deep blue sea.
And when the kiss of love goes round
There is no kiss, alas! for me.

But once I had a father dear,
A mother too, whom I did prize;
With ready hand she'd wipe the tear
If chanced a transient tear to rise;
But cause of tears was rarely found,
For all my heart was youthful glee;
And when the kiss of love went round,
How sweet a kiss there was for me;

But ah! there came a war, they say,
What is a war, I cannot tell;
But drums and fifes did sweetly play,
And loudly rang our village bell.
In truth it was a pretty sound.
I thought, nor could I thence foresee,
That when the kiss of love went round
There soon would be no kiss for me.

A khaki suit my father took,
With buttons like the gold you see;
And buckles that so gaily look,
And all with khaki cap had he,
Then how my little heart did bound!
Alas! I thought it fine to see;
Nor dreamt that when the kiss went round
There soon would be no kiss for me.

At length the bells again did ring;
There was a victory, they said;
'Twas what my father said he'd bring,
But ah! it brought my father dead.
My mother shrieked, her heart was woe;
She clasped me to her trembling knee,
Oh God! that you may never know
How wild a kiss she gave to me!

But once again,—But once again,
 These lips a mother's kisses felt.
 That once again,—That once again,
 The tale a heart of stone would melt,
 'Twas when upon her death-bed laid,
 A dreadful, dreadful sight to see!
 "My child!—My child!" she feebly said,
 And gave a parting kiss to me.

So now I am an orphan boy,
 With nought below, my heart to cheer,
 No mother's love, no father's joy.
 Nor kin, nor friend to wipe the tear
 My mother lies in the cold, cold ground,
 My father lies o'er the deep blue sea
 And when the kiss of love goes round
 There is no kiss, no kiss for me.

—S. G. COOK.



PREPAREDNESS

Preparedness. Preparedness. Ah, hear that constant cry
 That is wafted from the valleys to the One who rules on high.
 Aye—and true it is, preparedness I would have my children
 learn,
 And would they heed my message, for what they'd soon discern.

Not preparedness for legal murder, not prepared for cruel war,
 Not prepared with shells and cannon to cover fields with gore.
 Not prepared with poison gases, lives to take, or wreck complete,
 Not prepared with submarine terror to sink thousands in the
 deep.

But prepared to live and let live, to reach out a hand of love,
 To those left across the waters, 'Tis my Spirit, emblemed, Dove.
 Yes, prepared to fight Life's battles with a courage strong and
 true,
 Men who heed the Master's message dare to live or die, Do you?

THE WASTE OF WAR

Give me the gold that war has cost,
Before this peace expanding day,—
The wasted skill, the labor lost,
The mental treasure thrown away;
And I will buy each rod of soil
In every yet discovered land,
Where hunters roam, where peasants toil,
Where many peopled cities stand.

I'll clothe each shivering wretch on earth
In needful robes, in brave attire;
Vesture befitting, banquet, mirth,
Which kings might envy and admire.
In every vale, on every plain,
A school shall pierce the gazer's sight,
Where every poor man's child may gain
Pure knowledge, free as air and light.

In very crowded town shall rise
Halls academic amply graced
Where ignorance may soon be wise
And coarseness learn both art and taste
To every province shall belong
Collegiate structures, and not a few,
Filled with a truth expounding throng
And teachers of the good and true.

In every free and peopled clime,
A vast Valhalla hall shall stand,
A marble edifice sublime.
For the illustrious of the land;
A pantheon for the truly great,
The wise beneficent and just;
A place of wide and lofty state,
To honor or to hold their dust.

A temple to attract and teach
Shall lift its spire on every hill.
Where pious men shall feel and preach
Peace, mercy, tolerance, good will;
Music of bells on Sabbath days.

Round the whole earth shall gladly rise,
And one great Christian Song of Praise.
Stream sweetly upward to the skies.

—S. G. COOK.

PRO-CLERICAL MILITARISM DIATRIBES

How long Oh God of love

Shall men with hood and cowl look stark and cold
And close their ears to the sweet cooing dove
In face of battle mould?

Your sacred gowns defiled

With blood and tears; you could have stayed the tide,
By false angels of light your souls beguiled,
Your blessed Lord deride.

Cast the false surplice off

While your hand and heart with blood is stained
And widows, orphans at your treasure scoff
In saddest refrain .

Lay down the bloody sword.

In Jesus' name declare to all the earth.
Love and good will by warrant of the Word
Is our latest birth.

Are ye men of God?

And will ye not His Son's blest gospel preach
Brotherhood of races by love begot,
Bid grim war surcease?

Say not the false debt

We owe the wicked rulers of a lost world
Calls for carnal war and warrants and abets
Satan's flag unfurled.

The sad world is sick

'Tis cold and dead, because, beneath your gown
Is hid the angel song, so sweet, so rich.
And generations mourn.

The wayward angels lost

Their first estate because they did not heed
God's will supreme, and now they've gone across
The Stygian meade.

Lay your cassock down.

It was not made for aught but peace and love.
The holy vestments, the surplice, hood and gown,
Emblems of the dove.

What makes Satan smile?

The clergy and the martial heroes pals.
Zion and the war god Mars, unsavory guile?
Fighting parsons, et als.

They pray with fetid breath

"Thy will be done on earth as 'tis in Heaven"
And then they bring to brother's home bleak death.
A demon's heaven.

Great God how long will men

Spill blood of million boys in Thy blest name.
And praise Thee when the vile butchery is done
With wrathful tongues aflame?

You see and taste the blood

Of millions slain on gory battle fields.
It covers your surplice, your gown and hood
And damns your sodden soul.

Is the last hope dead?

Nay, grim and ghastly though the verdict stands,
Your Savior beckons, give Him your heart and head,
Acclaim the "golden strand"

And when the Judge shall come

And write your name in doomsday's fateful book
And you shall not be barred from that blest home
O'er the crystal brook.

Oh haste the happy day

When ordained heralds shall with heart and voice
Exalt Thy Son and bid the murderers arm to stay
In honor of the cross.

—The Author.

THE POWER OF LOVE

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.
The warrior's name would be a name abhorred.
And every nation that should lift again
Its hand against a brother, on its forehead
Would appear forevermore the curse of Cain.

Down the dark future through long generations
The echoing sounds grow fainter and then cease.
And like a bell with solemn sweet vibrations,
I hear once more the voice of Christ say "Peace."
Peace! and no longer from its brazen portals,
The blast of war's great organ shakes the skies,
But beautiful as songs of the immortals,
The holy melodies of Love arise.

—Longfellow.



WAR IS HELL

Sherman said that "war is hell"!
Ah yes, who can better tell
Of the miseries of war,
And calamities deplore,
Than the mothers? At such cost
She brought forth the man who's lost.
She brought forth the little son;
Dreaming of the little one
Long before he came to earth,
Prayed for him before his birth,
Just as Hannah did of old—
The same sweet story she retold.

The little son became a man.
Then began the loving plan
For his future, bright with hope
Of sane success. Then they note
With alarm, the need of war
Being talked from shore to shore.
The nation called for volunteers,

For boys and men of certain years.
Many went—some were drafted
And across the sea were wafted,
Never to return. The mothers
Wept and prayed for sons and brothers.

Why need war be? Our dear Savior
When on earth the lesson gave,—
“To love our neighbor as ourself,
Not to take his life nor wealth.
“That we should love one another,
And we should not hate our brother.”
That He gave His life to save us,
And by His example, gave us
Just the way we, as disciples,
Must act in the merest trifles,—
The enemy to be forgiven
Before we hope to enter heaven.

In the beginning, we are told
That the garden made of old
Was devoid of weed or sin
Until the Devil entered in.
Then he began the fateful strife,
The tragic ending of a life.
Cain, the murderer, was set aside
By the Lord. He must abide
Away from home with mark on face,
So he was known in any place
He went. So God punished the first
Who started strife and made the curse.

And ever since the day of Cain,
The world has groaned and wept again
Beneath the curse of war. And still
It cannot listen to the will
Of God the Father, and the Son
Who gave His life that it be won.
It cannot listen to the voice
That calls for it to take the choice
Of life or death, and accept life,
But simply goes on with the strife.
As, yes! Sherman spoke it well,
When he said that “war was hell”!

—Mrs. Owen Price.

WHITTIER'S POEM, "CLERICAL OPPRESSORS"

(Transposed)

On page 158 of "The Poems of Whittier" you will find a poem on the subject of the caption noted above, and it has been transposed to describe the attitude of the reputed Christian clergy toward carnal war. The occasion that inspired the poem was a pro-slavery meeting in Charleston, S. C., on the 4th day of the 9th month, 1835, at which the clergy of the city attended in a body to give prestige to the proceedings.

Just God and these are they

Who minister at thine altar, God of love,
Men who their hands with prayer and blessing lay,
On Israel's ark of light.

What, preach and murder men;

Give thanks and rob thy own afflicted poor,
Talk of Thy glorious liberty and then
Bolt hard love's doors!

What! servants of Thy own

Merciful Son, who came to seek and save
The homeless and outcast, battering down
The duped and conscript slave.

Pilate and Herod friends,

Chief priests and rulers as of old combine,
Just God and holy, is that church which lends
Strength to the tyrant shrine!

Their glory and their might

Shall perish, and their very names shall be
Vile before all the people, in the light
Of a world's sanctity.

Oh! speed the moment on,

When wrong shall cease and peace and love
And truth and right, throughout the world be known
As in their house above.

Paid hypocrites who turn

Judgment aside and rob the Holy Book
Of those high words of truth which search and burn
In warning and rebuke.

Feed fat, ye tyrants feed,
And in your tasseled pulpits thank the Lord,
That, from the bleeding soldiers, (slaves) utter need
Ye pile your own full hoard.

How long, Oh Lord! how long
Shall such a priesthood barter truth away
And in Thy name, for flattery and wrong,
At Thine own altars pray?

Is not Thy hand stretched forth
Visibly in the heavens to save and smite?
Shall not the living God of all the earth
And heavens above, do right?

Woe then to all who grind
Their brethren, the hopeless conscript down,
To all who plunder, from the immortal mind,
Its bright and glorious crown.

Woe to the priesthood, woe
To those whose hire is with the price of blood,
Perverting, darkening, changing as they go,
The searching truths of God.



WAITING FOR THE BUGLE

We wait for the bugle; the night dews are cold,
The limbs of the soldiers feel jaded and old,
The field of our bivouac is windy and bare,
There is lead in our joints, there is frost in our hair,
The future is veiled and its fortune unknown,
As we lie with hushed breath till the bugle is blown.
At the sound of that bugle each comrade shall spring
Like an arrow released from the strain of the string;
The courage, the impulse of youth shall come back
To banish the chill of the drear bivouac.
And sorrow and losses and cares fade away
When the life-giving signal proclaims the new day.

Though the bivouac of age may put ice in our veins,
And no fiber of steel on our sinews remain;
Though the comrades of yesterday's march are not here,
And the sunlight seems pale and the branches are sere;
Though the sound of our cheering dies down to a moan;
We shall find our last youth when the bugle is blown.

Special Testimony Of The Church Of The Brethren

In presenting to our readers the history of the trials and tribulations of our brethren who were caught in the meshes of the satanic net during the World War and who suffered the most vindictive persecution, we chronicle a feature of our religion that most clearly demonstrates our alignment with our loving Lord and Master. Without such experiences we do not have a vital proof that we measure up to the standard established by our Lord. In 2 Timothy 3:12 you read that "all who live godly in Christ Jesus shall suffer persecution."

Such conditions have prevailed through all the generations since the killing of Abel by his wicked brother. In the ages of the prophets the persecuting demoniacal spirit of persecution filled the hearts and dominated the lives of the rulers of the nations even the reputed people of God, Judah and Israel.

The most solemn pronouncement of our Lord, during his ministry was hurled against the rebellious city of Jerusalem recorded in Matthew 23:29; as follows: "Oh Jerusalem, Jerusalem, thou that killeth the prophets and stoneth them who are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings but ye would not."

In the Apostolic age most terrific persecutions prevailed because they taught the doctrine of love and peace and testified against the wickedness of the peoples. Before Paul's conversion he was a leader of the persecuting class. It is affirmed in accredited history

that each and all of the Apostles were killed for their loyalty to Christ except the beloved John.

There were ten distinct periods of persecutions, waged by the pagan nations which terminated in the third century wherein vast numbers of Christians perished in the most horrible manner.

Continuing through the succeeding generations the persecution of the followers of our Lord by reputed believers in His doctrines followed in the same malignant manner, even down to the present day, and it has the warrant and justification of the leaders of what are called "Christian churches." Since the founding of the Quaker, Mennonite, and Brethren organizations their anti-war principles and policies have brought on their people, persecutions of every conceivable form as malignant as that which prevailed during the past ages and it is considered by our people a priceless treasure, an inestimable evidence that we are in immediate alliance with our loving Savior. Without this testimony we would have ominous cause to doubt the quality of our religious profession.

Our brethren met the issue during the world war in a manner of the highest commendation, the record of which we give in concrete form in the following pages. This record is a treasure of the most exalted worth. In every experience they demonstrated the spirit of Christ without which we are none of His, simply Satan's children. Read Romans 8:9. "And if we have not the spirit of Christ we are none of His." Did Christ have the spirit of carnal war? Answer me that.

Our brethren who suffered were sadly handicapped by a certain indefiniteness as to the attitude they should assume in the details of service under the military regime, such, for instance, as the wearing of the uniform, the military salute, and what constituted non-combatant service. The non-militant organizations had no detailed schedule concerning such matters, and our people



REV. JOHN ROOP, Jr.,
Compiler of Testimonies

had to work out that problem practically alone and in a large measure they met the issue in the spirit of the Master under the inspiration of the Holy Ghost.

This department of our book has been under the efficient administration of our well beloved Brother John Roop, Jr., of Linwood, Maryland and our people are greatly indebted to him for the thoroughness with which he has wrought this splendid achievement.

Almost insurmountable difficulties met him at every angle of his procedure. The officials employed by the war administration were not pliable as to the giving of official information concerning the happenings in the camps and jails and our brethren who suffered seemed to be under impulsive fear that a revelation of their experience would jeopardize their personal safety. They did not know seemingly whether or not war conditions were passed.

With great patience and industry Brother Roop has compiled and given us a record of events that will cast a blessed halo of spiritual glory over our beloved brotherhood that will carry to coming generations the wondrously beautiful story of sacrifice in behalf of the fundamental doctrine of "peace on earth and good will toward men," the same blessed message that the angels brought to the world at the birth of the Lamb of God.



SUBSIDIARIES TO THE CHURCH

No organization or enterprise of any sort was tested in the way the Friends, Brethren, and Mennonite schools and colleges were. Moreover these very organizations laboring to do exactly what the President asked, "Let no boy or girl be deprived of an education on account of the war." From La Verne eastward, from Bethany southward all lined up with the church in giving an education to boys and girls alike free from militarism. This service was not without sacrifice for

the male student body was severely affected by provisions of the government which took the nation's boys and formed an immense Students' Army Training Corps. The pecuniary advantages together with military preference which the government offered boys who would so enlist attracted many boys from the Brethren Colleges. The Friends were fortunate in having their reconstruction work well organized and Haverford was envied with its corps of young men training for constructive service rather than the masses who were learning the arts of destructive warfare.

There had been provisions made to put young men who contemplated entering the ministry in class five but the colleges as a whole had great difficulty in getting such classification. However, Bethany Bible School had no trouble in getting the divinity students in this class.

The Sunday Schools and Christian Workers' Societies did much toward strengthening the courage of the draftees. After the boys were in camp letters of sympathy and cheer were to the detention camps what the Y. M. C. A. was to the army, great morale builders. Gifts of delicacy, (candy, etc.) religion, (song books, etc.) and everyday use, (soap, etc.) were received from the hearty sympathizers back home at value much above par and not as an individual present but as a manifestation of loyalty of one organization to another.



KINDRED CHURCHES

The "Old Order" or German Baptist Brethren, as a body, stood solidly against all service under the military arm of the government. However, on account of the small size of the church and the wide distribution they were not able to get proper recognition in camp nor often in Washington. For this reason ministers of that church appealed to The Central Service Committee

of the Church of the Brethren, for information and aid about their boys. Unfortunately they do not believe in training up their youths in their church, consequently many joined church immediately before going to camp or after seeing camp. These frequently were thought to be insincere and received punishment. (See Leavenworth Chapter). To see these fellows endure put stamina into others of like convictions.

The "Progressives" or First Brethren Church on account of its wide distribution of members and wider governmental policies leave but scant shadows of opposition to militarism when such opposition meant sacrifice and persecution. There were, however, some who claimed that their faith was "Just like the Old Mennonites." The inconsistent action on the part of church leaders such as the adoption of military training in Ashland (Ohio) College made it hard indeed for those who claim an anti-war creed to receive recognition. That several were imprisoned is not at all surprising. The college having dropped military training it is hoped that the church will occupy the field their fathers did.

If the Brethren or "Dunkers" as a whole will assist the Mennonite and Friends or "Quakers" in holding a common ground against militarism in time of peace there is no reason that the persecution, hatred and animosity of the people should ever be experienced in time of war again. They will know we are willing to suffer, sacrifice and save the downtrodden with love for mankind as our only motive.



BRETHREN DRAFTED TO CAMP MEADE

That the incidents related here may be as accurate as possible the author uses manuscripts written during the war mostly from the camps by men who saw, heard and felt the experiences. Not trusting memory

or inspiration for correct reports which may be colored by thoughts of revenge or may be bleached by oblivion, letters to the Service Committee and personal diary are the sources of material for this chapter.

Brother Hicks who since the war, served in Maryland State Legislature expressed the attitude of most Brethren, August 29th, 1917.

“We have been exempt from bearing arms but must go into the camp in some other capacity, which the President will design.

“We therefore refuse to go. We believe according to the constitution of the United States First Amendment, the government can not compel us to go. If our church principles demand their members **to not go to war** but rather stay home and pray for our enemy, such as was told me when I was visited, when I united with the church; then a law which compels us to do otherwise tries to change our belief, hence ‘prohibits the free exercise thereof.’ ”

“What right has a President, a civil official, to dictate to our church what our conscientious belief should be on going to war?”

Seeing this condition, Brethren begged for Red Cross, Y. M. C. A. reconstruction work and anything which would be useful without being directly connected with the military establishment. Numerous suggestions were made. Theodore Roosevelt would have put conscientious objectors on mine sweepers, others had more or less drastic measures to propose. One brother suggested to the President that they be sent to open government lands in the West where they would have been compelled to combat the element of the desert to make it blossom like the rose,—raise food for themselves and the starving people of war devastated areas. A favorable reply was sent from the Department of Agriculture under presidential orders, and the President

seemed to have this service in mind when he approved the furlough bill.

“Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That, whenever during the continuance of the present war in the opinion of the Secretary of War the interests of the service or the national security and defence render it necessary or desirable, the Secretary of War be, and he hereby is, authorized to grant furloughs to enlisted men of the Army of the United States with or without pay and allowances or with partial pay and allowances, and, for such periods as he may designate, to permit said enlisted men to engage in civil occupations and pursuits.”

The fact that there were graduate engineers, agriculturists, physicians, proficient mechanics, besides numerous farmers, etc., made this plausible from the conscientious objectors' point of view. This service would not have put the conscientious objector where in the eyes of the military organization he belonged,—in obscurity. He would have been able to do something, build a monument to his religion. He has to always be content in the promise “All that will live godly in Christ Jesus shall suffer persecutions.” II Timothy 3: 12. The government realizing that even the Friends' Reconstruction work is praised more by all Christian denominations than the destruction made by a dozen regiments, imposed the extreme hardship of idleness upon men who recently had been most active. Brother Hicks expressed the condition aptly viz:

“October 17, 1917.

“I wrote to Brother H. C. Early, more for his opinion and advice than anything else. I received his answer a day or so ago. He has this to say, ‘Inasmuch as the Y. M. C. A. and Red Cross are independent organizations of the army, I fear the army will not re-

lease her boys for service in either of these organizations.'

"Either Brother Early doesn't understand the situation or else our young men have taken a wrong attitude toward this situation. We refuse to do work under the military arm of the government except constructive work such as we would be willing to do in time of peace. Our Mennonite Brethren and Quaker-Friends, refuse to do any work under the military arm of the government. Moreover our ministers at home, several district meetings, congregations, etc., advised us to make the same stand. Secretary Baker, when he was in camp this coming Sunday three weeks ago, visited the detention barrack where some of our boys were then segregated. He told them, then, that everything would work out satisfactory.

"Brother Early says his idea is, to have a few of our ministers go along across the sea with our boys. But we refuse to go to France unless we know what we are to do. We stand united on these principles, ready to go to prison, or suffer death to uphold them. We have no complaint about our treatment at the present time. We get plenty to eat and our friends have supplied us with sufficient clothing to keep us warm. We are heavily guarded day and night. New guards try to impose new hardships on us until they are acquainted then we receive better treatment. We take two big walks a day, keep the barracks clean, and help to cook for ourselves. We are not under the command of any one, but are placed under the care of the engineers. Our friends can visit us on Wednesday afternoon, Saturday afternoon and Sunday of each week.

"One thing we would be glad to see and that is to have all the boys, who are members of our church now in the cantonment, in our barrack. There are a number in camp who should be here. This shows us off badly in the eyes of the officers. Some of the boys

who refused to make the stand are now sorry because they must drill with guns. Their lot is that of the soldier. We hear that the boys in other cantonments are not treated with the same kindness we are. They do the dirty work of the camp, they cook, sweep, and clean up the garbage. This I feel they should not do, first, because this has not been defined by the President as non-combative work. Secondly because they can be transferred whenever their officers see fit.

“I am enclosing you a clipping from the Philadelphia Ledger, which shows the attitude of one of our number on the pay question.

“DRAFTED OBJECTOR RETURNS TO BAKER PAY AS A SOLDIER

War Department's Legal Experts Distracted—\$25
Begging an Owner

WASHINGTON, Oct. 12. — Conscientious objectors have given Adjutant General McCain and his staff many thoughtful hours since the drafting of the National Army, but no conscientious objector has so completely distracted the legal experts of the War Department as the one who today sent Secretary Baker from a training camp a money order for \$25 inclosed in the following letter:

I am a conscientious objector to war in all its forms. Without proper thought I allowed myself to sign the payroll. Twenty-five dollars was issued me and I received it. My conscience, however, will not permit me to retain money appropriated for military service. Therefore I am returning to you by money order the full amount of \$25. Most sincerely yours,

John Doe (David Roop Dotterer).

No sooner had Secretary Baker received the money order than he called on Adjutant General McCain for a legal opinion as to its proper disposition. The Adjutant General was unable to find a legal precedent and, therefore, pocketed the money order and took the case under advisement. None of his corps of legal experts could suggest a solution. And tonight the money order is reposing in the Adjutant General's office, while diligent search is being made for a fund in which the money legally can be placed." **Ommission.**

At this time it was growing very difficult for the timid one to get transferred to the detention camp. Out of curiosity the officers had rounded up twenty-five conscientious objectors in the first five days of the draft as a tropical explorer gathers apes of a new species. These were Pennsylvanians. Even Secretary Baker himself visited this museum. It was an obscure room of barracks in B block where every wooden barn for humans looked alike that securely housed these Mennonites, Dunkers, Quakers, Jews, etc. No soldier or officer seemed to know where the Detention Camp was. The writer himself wearing a uniform "under protest" but none the less efficient "rookie" saluted officers of high rank but when their instructions were followed he reached a camp where deserters were held. However, about thirty Maryland conscientious objectors were rounded up in a voluntary way with a tacit understanding that unitedly we would force action. Action in the different barracks varied with the officers and religions. Mennonites in their church garb had little difficulty in keeping out of the uniform. Brother Dotterer and the writer started a Bible Class in "College Corner." (We called it so because the various college men were put together to be transferred). Frederick County Brethren came in. Even one Catholic pal was more or less interested in our discussions. We searched diligently for every reason for the hope that

lieth within us. New Testament truths proved pertinent. An officer overheard a little and saw the bunch. As a consequence we remained in barracks next day and we who had our papers and objected to war in all its forms were called out to see the colonel individually. He tried to persuade us to remain in the ranks, promising non-combatant service and great promotions to college men who did not object to military operations too severely. As a result all who were interviewed stood firm except one who went back to his company.

This young brother never joined the conscientious objectors but won promotion in the army. And, when returned home he struck one of the elders of the church in the face, winning more honor from a bloodthirsty public; for the elder was ridiculed and the young man lauded in the public press.

When the Maryland conscientious objectors joined those from Pennsylvania, the quarters were moved to a less central part of camp. Still the newspaper correspondents and cartoonists sought us out. We were washing our mess kits when one decided to give us a large picture in the Public Ledger. Almost every paper in the country carried headlines about conscientious objectors. To the credit of the Ledger, Bulletin (Phila.), Post (New York), News (Baltimore), these reports gave the public a good impression of our sincerity, perseverance, and devotion.

The cool autumn weather together with the long hikes made the sweet potatoes, dry bread and bacon appetizing even though it came three times a day. Occasionally a fresh sweet potato would be pulled up from the sod and eaten or possibly a Kiefer pear or chestnut would be found on a hike. For those who had money the canteen presented a variety in the way of ice cream, candy, cake, pop, etc. These were for soldiers and our soldier guards took advantage of us in asking reward for fetching delicacies for us. On Wed-

nesday, and Saturday afternoons and Sunday many stores of good things were replenished by friends who could come to camp. These days had a more important significance, however, than a supply of home delicacies. A refreshing of the spirit came as each visiting day came. Sometimes only a few, then again great hordes of visitors. Rev. Henry Baer, Mennonite, from beginning to end, showed greatest interest in the rightful disposition of the conscientious objectors: Elders C. F. McKee, J. W. Taylor, C. D. Bonsack, Lewis Flohr and others are to be remembered as early sympathetic visitors. Dr. O. E. Janey and Prof. Wilson of Baltimore brought the usual Quaker good will.

Time fails me to tell of the pleasures and trials of these days. Many events yet unpublished would make inspiring stories. Each man's life was that of a hero, some with much romance, some with little, yet none the less exciting. Only such accounts as bear more or less directly on the church as a whole can be here included.

On September 30, 1917, Secretary Baker with other distinguished men visited Camp Meade. Brother Alfred Echroth whose parents brought him from Sweden to escape European militarism, etc., gives a good account.

... "In regard to Secretary Baker's visit, there were only about 25 conscientious objectors in the detention camp at that time. I was one of them. He only spoke to four of us boys. They were Joshua Bailey, Leo B. Galner, a Russian Jew, a Mennonite and myself. He did not talk to us as a whole but took those to whom he did speak to one side. He wanted to get their views.

"Major General Kuhn introduced me to him by name and as a member of the Brethren Church. After a hearty handshake he began interrogating me. He asked me whether I couldn't do this or that in the army, so long as I would not be directly engaged in

killing. He referred to working in the hospital corps, quartermaster corps, engineering corps and canteens. I refused right then and there to accept any of these **branches of service**. I explained to him that even engaging in any of these services I would aid in the prosecution of the war, and besides we would have to wear the uniform which would advertise militarism, the very thing we opposed. . . . Previous to Secretary Baker's visit, Major General Kuhn was very unkindly disposed toward us, but the Secretary's visit changed this attitude."

Though Brother J. Rowland Reicard refused to claim exemption as a minister, choosing rather to suffer with the drafted Brethren and serve them it was not until October 3rd, that a real church of the Brethren was organized in Camp Meade. We had sung out of old books from Blue Ridge College, but receiving New Kingdom Songs No. 2, Conference Edition from the Meadow Branch Sunday school kept us in tune with the rest of the brotherhood. Devotional exercises were regular every time a strange preacher came. "Everybody in the mess hall" was summoned to worship. "Take Time to be Holy" as opening hymn for regular service was sung meaningly. Mealtime grace and worship in Reicard's corner was optional but so long as the detention lasted such worship was generally approved by the Brethren. Brother Reicard did excellent work as a Sunday School organizer. He blended Mennonites, Plymouth Brethren, Friends, River Brethren, Methodists and the Brethren into a live Bible Class. Teacher Training and other studies were successfully pursued during the week in spite of interruptions by the camp orders.

Another organizer who would have been a Commissioned officer had he not been a conscientious objector, was Brother Elmer Ruhl. When our company grew to such proportions that its processions through camp was

obnoxious to the officers and dangerous to the morale of the soldiers we were moved to the obscure edge of the camp. It required two barracks to house us. Using the non-commissioned officers who were our guards to good purpose, Brother Ruhl organized a football game for the vigorous ones. The less vigorous ones were then not required to take the fatiguing hikes but walked as they pleased. He later will be remembered as an efficient cook and kitchen organizer for our own mess.

It was after Thanksgiving day that Major General Kuhn left Camp Meade and Brigadier General Nicolson assumed command. We had been faring as well as could be expected but now we were to be tested daily. Every man passed through the fire. A few at a time were ordered to haul coal for the camp. They refused. "The Conscientious Objectors shall have no coal to burn then" was the officer's order. Cut and carry wood from the woods. Ax handle was broken. "Nothing shall be issued conscientious objectors from supply houses" compelled us to whittle a handle with pocket knives and broken glass. Heavy armed guard with strict orders guarded our barracks. Quarantine prevented visitors from helping us. When the weather was fit we could visit for a short time outside the barracks. But the mess arrangement created the greatest discomfort and excitement. When first ordered to mess with the Headquarters Company a couple of soldiers left the mess hall in a rage when they saw two colored men in our company. Finally by tacit agreement to use the conscientious objectors for kick-dogs the soldiers ate at one side table and the conscientious objectors at the other in the long mess hall.

Our mess went from bad to worse—when potatoes soured, they were fried for conscientious objectors. Though we, according to orders, were to have the same ration allowance as soldiers, all delicacies and many substantial necessities were taken from our allowance

and given to the soldiers. Our men did all the dirty work, cleaning, scrubbing, preparing mess, serving the table, at which the soldiers ate, with butter, preserves etc., while our own mess was handed out to us as we formed a long line passing the counter. The mess sergeant and lieutenant watched to see that nothing but the lowest essentials of life got from the kitchen to our mess kit. After laboring hard to secure an oak or pine log for fuel we had ravenous appetites. The reader will not censure us for leaving our wood pile even under false pretext when to satisfy our appetite a fat rabbit or bucket of persimmons rewarded the offenders. Not even the severest guard would report such an offense.

Henry Stabler, a Quaker, brought the matter to a head. Some had been put on half rations for speaking to the officer against the mess injustice. However, Henry Stabler refused to take his turn with the kitchen police. I quote from Diary January 15. . . . "Henry Stabler, to Captain White, objects to doing K. P. duty for the soldiers. We are promised a separate range and mess. Lieut. King objects. At dinner Henry Stabler is put out of the mess hall. Lieut. King orders a blacksmith recruit to beat him up. He misses first stroke after Henry lays down mess kit. Henry says that he should beat him if he has orders to. He swears, and at command of Lieut. King knocks him down. Non-resisting, Henry arises and is knocked down again. Lieut. King says, "Let go", and we who witnessed the cold blooded cowardice ate a distasteful mess." For several days Henry is sentenced to bread and water but his serene submission to this punishment worries Lt. King who every day stands by to see his order obeyed.

Captain White from the Regular Army mentioned above, was a Presbyterian raised near a Dunker church in Virginia. He, during General Kuhn's command had

direct charge of the conscientious objector's detachment and is largely responsible for harmonious conduct. Now he was preparing an overgrown school boy to succeed him.

That this Lieutenant Woodside and the captain had their patience tried often cannot be doubted. The reason was not the conscientious objectors themselves but the power that put us in their charge. Obedience they were taught to expect at all times. The conscientious objector obeys God and fears not man.

January 22, was Henry Stabler's turn in the kitchen. Five "non-com. roughs" came into our barracks where they had no right to be. They took Henry and dragged him to the kitchen. Having rolled Henry's sleeves up, the mess sergeant commanded him to scrub out pans and boilers. Motionless for a minute, possibly uttering a Quaker prayer, he was seized by the ruffians. Snatched away from the eleven comrades, he was turned inside the cook's room. Rifle and bayonets are always at hand there. Soldiers and a Quaker inside, conscientious objectors out. Militarism and pacifism were on trial. Rough brutality could be heard by sympathetic yet non-resisting comrades. The five roughs would have been overpowered by the eleven big conscientious objectors like Pat Gallacher, Robert McClay, etc., had these chosen to resort to force. Quicker than an army barrack's door could be broken down relief came to Friend Henry. Robert McClay was praying aloud. Henry heard the prayer and received the answer in the same instant. The cowardly five desisted in their barbarous assaults. Seeing that they had done extreme bodily injury to one whom they had no right to touch, they tried to persuade Henry to deal gently with them, for the army is severe in dealing out justice. The requests were useless, for finally Henry assured them that it was part of his religion to bear malice to none but vengeance belongs to God.

Henry was sent to the Base Hospital where his fractured ear drum received attention and his body healed. The author after interviewing Henry went to the central telephone exchange by using his pass to get by the guards as when going to Hostess House. He informed Dr. Janey of Baltimore of the occurrence.

There being a heavy snow on the ground Dr. Janey did not arrive in camp for a few days. When he did come he brought others of influence with him and went about a general investigation in behalf of the conscientious objectors. As for Stabler, he recovered, the non-coms. were court-martialed, also Lieutenant King. The author was summoned as a witness. The whole situation as explained shortly was carefully recorded. It is not certain what became of the Lieutenant, but the non-coms. lost their stripes. One recognized the author while waiting for a discharge more than a year later and asked if he knew Stabler, a conscientious objector. "I am still being punished on account of that d., he stated."

Naturally the commotion in the mess had led to further trouble. Who would work for such ruffians? All conscientious objectors in their barracks like bees in their hive during a storm were waiting developments. Nothing turned up, not even bread and water. The mess hall door was locked as the conscientious objectors stood shivering in the snow. Fortunately the guard was not so rigid now. Many conscientious objectors would slip out to the canteen and purchase such knickknacks as would be most useful in allaying hunger. These possibly only aggravated the painful condition. Once during this period of starvation, a socialist and the author ventured into the mess hall, expecting to demand bread and water. The stern orders of Lieutenant King to get out, followed by a harangue of soldiers who now had to work, made the door a welcome visage. Finally after contemplated hikes to Washington and all other

movements more or less plausible, the author using his pass to go "down town" went to see Captain White. The condition was explained and he himself wrote out an order to Lieutenant King for proper treatment of conscientious objectors, full rations for everybody who works, bread and water for others.

With the wood, which we cut and sledded in, we could keep comfortable under ordinary conditions. But the winter was severe. Sawing wood proved effective in making us comfortable during the day. February 2-5 was severely cold. For doing civilian work about camp I was rewarded with a pass home. Returning midnight, February 4, with the thermometer below zero I shivered as I entered the barracks. The window over my bunk nailed open, I tore it shut and got under the blankets. Still cold, I rose early and found all windows nailed open. I shut them, not knowing the order when I began, but defying all orders as the scant heat is retained at daybreak. This was one of the recently promoted Captain Woodside's tactics. If King can't starve the conscientiousness out of them he thought he would freeze it out.

It did not work as he expected but congealed us into one unit. Even the radical socialism of Rose who went on frequent hunger-strikes produced no friction among the conscientious objectors. At least, when General Kuhn returned he found a strong conscientious objectors unit even though many were working in the Library, Y. M. C. A. bungalow, Hostess House and other civilian activities. These outside workers had won so much praise and sympathy that the General moved the whole body into a commodious barrack convenient to the railroad and trolley stations. The persistence of those in detention demanded that we be kept separate. It was February 13, that we moved to the barracks where a satisfactory organization was effected through General Kuhn's efforts. He often visited us. Some

called the conscientious objectors "General Kuhn's Pets."

The conscientious objectors who did not work except about the detention camp were taken to a Y. M. C. A. building where they were given a lecture on soldier life. In which they were assured that any immoral, unchaste conduct would be pardoned but the failure to take the free prophylactic treatment after having a pass to the city would mean court martial. This Dr. Officer went so far as to encourage this illicit relationship with women as stimulative to good soldiery. If for no other reason this prevalent immorality, the religious conscientious objectors decided that their churches must stand against any compromise that would put a brother in a uniform. The streets of Baltimore I found teeming with vile women one time that many soldiers were coming out on pass. The olive drab was the target at which flirtatious glances were hurled. The movies of the Y. M. C. A., together with sights about camp embittered every conscientious objector against military practices.

From Diary: The backslider is always conspicuous even though there be a thousand faithful. A soldier told me Brother Z — swears like a trooper since coming back to the ranks. Those who swore were always the ones on which the officers picked. One brother in a casual sentence said, "I believe the Artillery is better than the Infantry or Machine Guns." Finally after all manner of harrassing he was sent to Fort Leavenworth as insincere. Others took a firm stand at the risk of being called leaders hence propagandists, and fared well. On a visit to the Officers' training school the author was told that it is good that there are such churches as Brethren, Quakers and Mennonites by a man recently commissioned as an officer. "The world needs your doctrine," he declared.

Mrs. Wadsworth, wife of the Senator who was chair-

man of Committee on Military affairs was a charming hostess every Friday. She worked at the Hostess House. On March 29, however, she brought a superpatriotess along with her. As a type of oftentimes prevailing argument I quote from my diary. She approached me as I was about to eat dinner.

“Why are you not drilling?”

“I am a regular here.”

“When did you begin?”

“January 7, about three months ago.”

“Why don’t you ever drill?”

“Because I am a conscientious objector to war in all its forms.”

“Why did you enlist?”

“I did not enlist.”

“You were drafted?”

“Yes, and it cost me \$70 to report to avoid being a slacker.”

“So you reported to avoid what people would say about you?”

“No, the government has made provisions for us, but I do not know yet what the President intends for us.”

“What if your brother were on the Lusitania, would you not fight then?”

“No, it would have been his hard fate.”

“You are a fatalist?”

“No, but I believe that God uses some things as a divine visitation.”

“Are you a Quaker?”

“No, I am a member of the Church of the Brethren, ‘Dunkers.’ ”

“You don’t believe it is right to kill.”

“No, not according to the Bible as I read it.”

“Then what about these other men who are fighting?”

“They are sinning.”

“But somebody must fight.”

"Not according to my ideals."

"But this war is justifiable if any ever was." She turned with a snub but was thinking. Others snubbed and ignored us too.

Note—Though our lives had been obscure during the winter and we feared would be like the arbutus on the rifle range,—

"Full many a gem of purest ray, serene,
Full many a flower of fragrance rare,
Is born to blush unseen,
Or waste its sweetness on the desert air."

As the conscientious objectors paused a minute on hikes to pluck the dainty child of the pine woods, great men stopped to see the conscientious objectors. The following is typical of what visitors or correspondents should learn from the author after proving themselves sympathetic.

Prof. W. J. Swigart:

By working at the Hostess House I have an opportunity to do civilian work, know the whole camp and live with the other conscientious objectors. We have been faring very well for the last month or so, since our officers know that we are sincere. Ever since the President has defined non-combatant military service no change has been made. However, almost daily some, tiring of the idleness, are accepting some work. Brother Manbeck was the latest military recruit to the Quartermaster Department.

Today we had very important visitors. General Kuhn brought Herbert Hoover around to look the situation over. We have no official authority for the inference but we believe the gentleman who visited us is going to make the proper disposition of us for Secretary Baker. The religious objectors were the most interesting to these men of national importance. In talking to me concerning our church, I gave them the tract

written by D. L. Miller, on "The Church of the Brethren." This as well as the explanation that I gave them was much appreciated.

On visiting our mess hall they ate some of our supper that Brother Ruhl, Dotterer and others prepared. The conditions seemed gratifying except that there are 140 ravenous appetites to satisfy three times a day to no profit to the government. They saw us begin our eating and then left. We are praying that the impressions may count for good. To military men I repeated the statement I made when asked for the reason for the reason for refusal to do non-combatant service. "As a member of a non-resistant church, I refuse to become a member of any organization whose purpose is to overcome evil by means of carnal weapons. Therefore I can accept no military service." The statements of other Brethren were as good or better.

John Brubaker, an illustrious Mennonite who had been teaching school was persuaded to accept the great humanitarian (?) service of the army hospital before he had time to view it from all angles. While waiting with the conscientious objectors he showed great aptitude as a Bible teacher. His transfer came too soon for he was snatched away from the conscientious objectors as a tender bud in a March gale. In the Base Hospital he wore only the white uniform, not military, and was reported to be taking more interest than any one in the work. However he was put in the ward where there were bad cases of the most infectious disease, pneumonia. Overworked he fell victim and died April 16. He will ever be considered the conscientious objector martyr of Camp Meade.

Though spring brought many new developments, they were far from agreeable as we had a right to expect. During the latter part of April the conscientious objectors who were working as civilians, were tested. They were offered pleasant jobs and prestige if they

would don the uniform. The writer had received underwear, overalls, and breeches during the blizzard but no significant parts of uniform. These were turned in after the decision to accept no so called non-combatant service was reached. As conscientious objectors were called in from Y. M. C. A., A. L. A., etc. the guard was tightened up. Restrictions were painful when we were denied such things as soap, sweets, church literature, etc. It was often repeated during this siege of privations and testing when our future was darkness and the clue which we often thought leading to light snapped like a taut hair,—“Suspense is worse than death.” Men who had known the conscientious objectors while working in welfare activity visited us and extended sympathy.—“You are wearing a crown of thorns with a blue ribbon in it,” Dr. Barrien said.

Several conscientious objectors were taken away to guard house or stockade for trivial offenses. Some socialists had had serious charges preferred against them and court martialed but we are concerned mostly with religious men. However, they tried to pick flaws with all. The writer with many others was greatly fatigued by long hot hikes. On May 11, Edgar Benedict, Old Order Brother, had to be carried about a quarter of a mile to barracks. (See Leavenworth Chapter.) On the evening of May 23, the writer was barefoot. Some objection was raised. In the office the captain threatened him with stockades when he said he went barefoot at home.

During this period the District Service Committee proved their worth. Notice the clear reasoning in the following letter from the pastor. “Replying to your last question, as to whether our Brethren should or should not choose service from the President’s list. I like the President’s liberal view that they may not choose any. The choice of any makes them wear the **military uniform** which is conceded by all to be the in-

signia of an accomplice in war. And, the boys now not uniformed are in the main thoroughly sincere, and entirely conscientious, that by so doing they would be doing wrong; entirely independent of even the Goshen Statement, and the urgent church advice therein set forth.

“Moreover, as you know, men caught with a gang who are guilty of crime are both by judge and jury accounted partakers to the crime, and are made to suffer penalty with the criminals with whom they have been clearly proven to be identified. W. E. Roop.”

Another service never to be forgotten is the love-feast on the first of June. Many would have liked to had a pass to attend communion at home but this was denied. So, arrangements were made for the service in camp, Brethren M. C. Swigart and A. L. B. Martin officiated in our mess hall at a service like those at home except the place and hour, 4 P. M. Note from Diary: “The communion is almost as solemn as that of Calvary for we do not know what is to be the next event. We do not understand but walk by faith, looking forward to a certain event,—when Christ comes.”

Colonel Hatch, who was chief commander when the 79th Division took General Kuhn to France, frequently inspected us, showed some sympathy and on noticing many Bibles commending much Bible reading. Before the Board of Inquiry were sent to camp the officers tabulated data as to date of joining church, what denomination, past offences, etc. From a classification made on this basis the conscientious objectors were grouped. This facilitated handling the large crowd in short time. Men who had been questioned were kept away from those who were yet to pass before the board.

The questions were varied to suit the group. However, many apparently irrelevant questions possibly lead to stern decisions. Brother Howard Staum was asked, “Why can you conscientiously raise tobacco

that makes men sick?" "I did not think then" (See Leavenworth Chapter.) Alonzo Payne, a Methodist farmer who expected to go to Leavenworth was asked if he would accept a farm furlough. He says he can't because it would be under the military establishment. He gets furlough and freedom. Though Major Stottard and Dean Stone asked a few questions it was Judge Mack who really conducted the inquiry so far as this improvised court was concerned. However, many facts got into government hands which were not generally known. One man claimed to be a conscientious objector when arriving in camp. Later it was learned that he had been running an illicit still, carrying on illegal liquor business. The draft was all that saved him from jail. Several who were discovered as partners in immoral conduct before coming to camp were listed as insincere conscientious objectors and sent to Fort Leavenworth without much inquiry. From Camp Meade comparatively few religious men were ordered to Leavenworth. The two members of the Church of the Brethren had joined church, after war was declared, (see Stamm and Heckman, Leavenworth) but so had several more who passed as sincere. With the "Old Order Brethren" it was different, however. One of their church policies is to baptize only those who are well matured in years. Consequently, two of the three to go before the board appeared as recent converts. (See Fox and Hess, Leavenworth).

The final question generally to test the sincerity of Christians was of the following nature. Note from Diary:—Judge Mack. "Why could you not go up here or somewhere else and help a sick man, as these men in the base hospital? That is charitable. Answer: "The motive may be doing a deed of mercy but at the same time we realize that it is only preparing a man to be a part of the fighting organization."

Judge: "So you would not help a man who was in

need of help irrespective of what he might do later?"

"The trouble is this, I would assist anyone whom I thought I was assisting to permanent health but not one whom I knew I was assisting to health only to endure more suffering or inflict pain and death on others. I might have mercy for my motive which all Christians commend, but we know the purpose of the army."

"Who would you help?"

"I would help the helpless refugees or men whom I knew would do no more fighting, if I were in a civilian Red Cross organization or Friends' Reconstructive unit."

"Would you build houses or farm or assist those in need in France if furloughed to such an organization?" An affirmative answer proved that there was no cowardice back of the objections to war.

Before the Board of Inquiry visited Camp, the Detention Camp had been well organized to care for themselves and also their officers. Even though Captain Woodside had declared that we would all be sick if we had no army cook to oversee our mess, he soon asked our cooks to allow him to dine with us. While we starved and ate what soldiers would not, officers had dined in their own hall, spending much more on their messes than the enlisted man was allowed. In military annals it is doubtful if the parallel of the instance can be found. This rough burley officer not only ate with us but bowed his head before meals for grace. In a camp in Texas, it is said that forty-five Mennonites converted their officer. Captain Woodside was not converted but the instance proves that evil can be overcome by good and non-resistance doctrines are for war time as well as peace.

The first official action taken by the government to break up the Detention Camp was on July 10. Although 216 men had been in the camp there were but few more than half that number when the official order

came. Fifteen men were ordered to Fort Leavenworth by the War Department. The half who had left voluntarily could come back to visit the camp. Many of them considered it home because of friendly associations there. But, now men were to be taken away to a prison with a reputation for heartless treatment of prisoners. Ties of friendship were broken. Sympathy was intense because the stronger knew that the friend who was about to enter prison life was not prepared for such. If years of experience in church work could have followed them there would have been a hope for missionary work or at least no danger of extreme penal measures being imposed. Some who anticipated this western trip had been corresponding with Brethren near the prison. (See Leavenworth Chapter.)

The dissolution of the camp was carried out on a fuller scale when on July 16, men received their furloughs to work on farms in Frederick County, Harford County, Eecleston, Annapolis, on the Eastern shore of Maryland and Washington County. Like doves from a cage conscientious objectors went to the eastern shore to toil and to Annapolis, where a snare was set. Like a covey of partridges to a harvest field, six conscientious objectors went to Eecleston. They were hired at \$90 a month but allowed to retain but \$30 of it as cash, the balance to go to relief work. The crowds that went up the state resembled flocks of blackbirds on a springtime migration. Eighty-two men were set free on this day.

The difficulties in store had not been dreamed of. The sympathetic farmers who had applied for the service of a conscientious objector now deserves sympathy. Imagine a son of Abraham who had never seen the inside of a farm barn, riding ten miles on a spring wagon. He had ridden in the finest of limousines in Philadelphia, on fastest express trains, on ocean liners and antequated railroads of Europe, but never thus.

The farm at the foot of the mountains contained one thing that he recognized, a cat. The Mennonite farmer was no professor of agriculture so dismissed his "Jew," advising him to catch the next bus for Hagerstown. Though farm wages were very high it is certain that a few farmers did not get their money's worth from their "conscientious objector hand." Others imposed greatly on the man they thought the government sold them as a slave. They were paying \$30 a month for his use as long as he lasted. There is no record of any of the Camp Meade men dying, but one or two sent to farms died from abuse. Written pages shall not contain that history.



CAMP LEE, VIRGINIA

In the state where historical national pride is transmitted from father to son, as is many colonial heirlooms, we find many interesting situations arising. For a brother to be accused of being unpatriotic when his sires had settled, preserved and supported this land of freedom there was no excuse except misunderstanding or ignorance. Our policies were often misunderstood here but not so much as in places where less Dunker blood flowed in veins of soldiers.

The following is an account written by Brethren who knew Camp Lee from the beginning of the draft until discharged in 1919.

Detailed Account of Experiences at Camp Lee, Va., 1917-1918. Cephas P. Stump and of Horace P. Spangler:

"Reporting for Duty

"On October 8th, 1917. We reported to our Local Board according to law, and had no trouble getting Form 174, as some Brethren ahead of us had had. They

had to take the matter up with Governor Stuart before they would be recognized by the Local Board. Elder L. A. Bowman went with us, helped us by the Local Board and went with us to Camp. Here we met Brother Wilcie Sink and we three were always together from then on till Furloughed on Farm.

"During the mustering examinations, we were inquiring about where to start our claim.

"In the Infantry, 317

"In the mustering we were directed to Lieutenant Colonel Reed who received us courteously, examined our exemption papers, asked us a few questions, and directed us to the Captain of our Company for further information.

"We were assigned to Company D of 317 Infantry. The next few days were days of adjustment. As soon as we could learn who was who we went to our Captain and explained our position in a very few words and asked him what he wanted us to do. His reply was, 'I'll see if I can find something for you to do.' The day following we again went to him and asked him if he expected us to drill. His reply this time was, "You may if you want to but you don't have to—You don't have to do anything—Mr. Wilson hasn't decided whether he will send you to war or send you home. **Our orders are to treat you as guests.** But I know you'd rather do a little something temporarily, so you may go into the kitchen if you want to." We went into the kitchen and worked for a month, or nearly so, during which time we met with no opposition. All the soldiers that knew about our position envied us. They all treated us well and we never came in contact with any officers except our commanders. The soldiers were given uniforms, but no one ever asked us if we wanted a uniform. When time came for the soldiers to take the Oath of Allegiance, our Captain courteously told

us that we needn't even go down to headquarters. We were very thankful for that. He didn't even ask us if we wanted to take the oath.

"While here we took the Physiological Examination. We were also taken over to Headquarters where we were given a choice of being sent to Base Hospital or to Remount Depot. Since some of our Brethren had already been assigned to Remount Depot we preferred the latter. Then we were transferred from Company D to M. Gun Company, where we, after being asked a few questions, were given the same courteous treatment. While in the Infantry we had never been asked to salute the officers. From here we were transferred to the Remount Depot about November 1st."

The account of A. L. Younker who united with the Church of the Brethren, Windber, Pa., May 27, 1917 is too lengthy for publication. However, the experiences of one who fared differently on arriving at Camp Lee, October 4th is in place here. God provided him a Mennonite partner who was well posted. Enroute to camp the other men got drunk and unruly. Taking a stand for Christ in the mustering office they were tried every day, but learned Scripture as they had opportunity. "When the officers failed to make soldiers of us, they transferred us to another company just to see if we would take the same stand at every different company. I was moved six times in one week. So after about six weeks of moving, they gave us our choice of going to the Base Hospital or Remount Depot."

Refusing the uniform and participation "in war in any shape or form" brought them to the guard house." "There were two Mennonites in there already for about six weeks. Then they thought they would starve the conscientiousness out. They put us on half rations for ten days. We had only one blanket a piece in the latter part of November. We got so cold we could sleep

only a few hours a night for they would not allow us to have any fire."

Brother Spangler continues his account viz:

"At Remount Depot

"Here we met our first opposition—on refusing the uniform we were at first refused any Government supplies, even beds and bed clothes, but we finally received beds. Here we found about fifty conscientious objectors mostly Brethren and Mennonites, four of which were in the guard house for refusing to accept any service whatever.

Most of these were working temporarily and we were placed on the feeding gang, feeding horses and mules, which gang consisted mostly of conscientious objectors.

"The number in the guard house increased from 4 to eleven (11) which was overtaking the capacity of the guard house. So they were moved to a Veterinary Medical Dispensary with a concrete floor, without beds and with only one blanket. The November weather was exceptionally cool and damp. After a few days the visiting Brethren reported this to General Chronkite who knew nothing of it and they were immediately supplied with sufficient bedding.

"Here we drew up a paper petitioning our Captain for Segregated Barracks (or Detention Camp) as the law provided. But to no effect. We held our Sunday school each Sunday, first in a nearby mule shed, but later in the Mess Hall, and prayer and song services every night in our barracks.

"At this place we were glad for the visit of a number of our Brethren, J. A. Dove, Va.; Brother Horst and Replogle from Pa., Brother Joseph Bowman, and others. We were always glad to see them and anxious for a word of advice from them. But we received no definite advice from them, as to what steps we should take. We feel that our daily prayer meeting was a

great factor in maintaining our courage. Some time later in November, Brother Aaron Louck from Pa., and Brother A. D. Wenger from Va. (Mennonite) came to visit us. They confidently advised us to steer clear of military service. From here they went to Division Headquarters and our transfer soon followed.

One evening the Sergeant called us into the mess hall, ordering us to turn our Government supplies into the supply room early next morning, and pack our personal belongings. Next morning we did so and were lined up before the mess hall where roll was called and 49 conscientious objectors answered 'Here'—The Sergeant said 'You've all answered 'Here' and you'll be d—— sorry for it.' Of course we had no idea where we were going. He started us out, we knew not where.

"155th Depot Brigade

"After hiking for about three or four miles we were lodged in 155th Depot Brigade, 8th Company, near 53 Y. M. C. A.

"At the Remount Depot we had come to have very little confidence in the officer, for in their many efforts to make us come into the military routine, they had no regard for truthfulness. That is inferior officers (Corporals, sergeants, etc.) In our new home we were put in separate barracks with no military men except a cook, to help our cook get started. We were overjoyed and felt sure that our hopes were fully realized but soon we found not quite so much so, when a Lieutenant came around and selected 15 of our number and sent them out on Garbage trucks. This continued for several days when a special meeting was called to decide what should be done. The following was drawn up.

"We the undersigned, positively refuse to do any thing except, do our cooking, keep our building and surrounding grounds clean; keep ourselves clean and

take physical exercise; till the President defines non-combatant service, as the law provides.

Signed ——'

"Forty of the forty-nine signed the paper, and sent it over to Headquarters yet that night after the meeting. Then followed the backing up of our decision which resulted in a courteous visit from the Brigade Commander, Lieutenant Colonel Coffee. After our firmly presenting a 'solid front' claim, the Colonel said: **'Well if that's your faith, our orders are to respect your Faith.'** In presenting our claim Brother Sala (Mennonite) from Pennsylvania, produced a clipping from their religious weekly, where their church committee had visited Secretary of War Baker who had said that we need not drill, wear the uniform, salute, or **do anything in camp if we felt it wrong to do so.**

"The Lieutenant Colonel also told us that we need not wear the uniform but that we could get any clothing we wanted that they had. That we would not be under military men, need not observe military rules, and he gave us the privilege of coming with any complaint to his office, a privilege soldiers didn't have.

"Time and again we appealed to Colonel Coffee and he always responded promptly and always gave us a square deal. Just for instance—some relatives came from Pennsylvania to visit some of the Brethren. They had some difficulty locating us, as we had just been transferred. It was cold and raining hard. So the visitors were visiting in the barracks when the Lieutenant—a narrow, unreasonable fellow, came in. He called out Hicks who was our appointed leader and ordered him to have the folks leave at once, since there were some ladies in the bunch, and he said no ladies were allowed in the barracks. On Brother Kohne's suggestion, Hicks took two of these visitors over to see the Colonel. They laid the matter before him in a courteous way. His reply was, 'You go back under Colonel

Coffee's command and stay as long as you want to.' You can't imagine our appreciation of this manifestation of kindness by this big-hearted, broadminded man.

"On another occasion one Brother applied for a three day pass to attend the funeral of his grandfather, and was refused. He then went personally to Colonel Coffee. The Colonel inquired as to how far he had to go, and issued him a five day pass instead of a three as asked for.—On another occasion we were placed under command of a new Captain who thought we must be subject to military rules and ordered us out to hike under military men. Some refused to go. When reported to the Colonel he rebuked the Captain, commended the Brethren who refused to go and assured us that it was a misunderstanding and shouldn't happen again. All through the winter of 1917-18 we were under Colonel Coffee and fared fine, we came and went at will (except passes home). We hunted rabbits during the big snows and thoroughly enjoyed the camp life with the exception of the measles epidemic which attacked more than half of our number, and caused the loss of one, Brother Strauderman from West Virginia, which we regretted very much. We later had the mumps. Our number increased to more than one hundred before spring, making quite a variety of different religious sects.

"Once early in the winter fifteen of our number were informed that we were to be transferred, we knew not where. Realizing that in union there is strength, we called a special prayer meeting where about thirty audible prayers were offered to the effect that we should not be separated. (And those were days of real, earnest praying, on knees too). Next morning we turned in our Government supplies, emptied our bed ticks, packed our personal effects and started via Headquarters to—we knew not where. We hiked for about two miles where, to our delight, the organization

refused to accept us and before 4 P. M. we were again with the other Brethren. We were indeed thankful for such a definite answer to our prayers.

“Another time Brother Buracker was in the hospital for several weeks. When the Sergeant went to bring him back, he assured him that we had all been killed for our position and that unless he accepted some work he would meet the same fate. Even asking if he'd rather be killed that evening or the next day. Brother B's reply was that it made no difference to him.

“We were in the Brigade till about the first of April. Many interesting, embarrassing things happening—we moved several times and were under a new commander about every month. Here we took another Physiological examination.

“The First of April, So-called Non-combatant Service was presented to us, and fortunately for us Brother Lewis B. Flohr from Washington brought us Mr. Wilson's Official Statement. Also Secretary Baker's Statement. So we were posted and decided before the Camp officials arrived with their proposition.

“Early one morning we received notice that The Camp Judge Advocate was coming to see us. We all assembled in the mess hall. Colonel Coffee, Colonel Mallery and Judge Advocate came in very solemnly and courteously as all superior officers do—stated their business and gave us each a letter written from Division Headquarters giving all the President's statement except where farm furloughs are mentioned and where the statement said, “we should not be put under arrest nor kept in penitentiaries.” After carefully reading the letter they gave us the privilege of asking questions. Will we have to wear the uniform,—drill—salute, etc., etc., were asked in rapid succession. They assured us that we would have to perform every duty of any other soldier except carry arms. Of course we could not see the noncombatant element in that. They

gave us twenty-four hours to select some branch of non-combatant service and told us in absence of choice we'd be assigned to the Medical Department and failure to obey orders would land us in the penitentiary. Nevertheless we knew that Mr. Wilson's official statement was quite different (I am enclosing a Bulletin containing Mr. Wilson's statement). Six of the one hundred accepted some branch of non-combatant service.

ORDER PLACING RELIGIOUS OBJECTORS IN THE NON-COMBATANT ARMY SERVICE PRO- MULGATED BY PRESIDENT WILSON:

TO WORK BEHIND LINES

Will be assigned duties in the Medical, Ambulance, Engineer, and Quartermaster Corps.

Executive Order

By virtue of authority contained in section 4 of the act approved May 18, 1917, entitled, "An act to authorize the President to increase temporarily the military establishment of the United States," whereby it is provided.

"And nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war and participation therein in accordance with same creed or principles of same religious organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be non-combatant."

Non-combatant Service

I hereby declare that the following military service is non-combatant service:

a. Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

b. Any service in the Quartermaster Corps, in the United States, may be treated as non-combatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing renovation service, the shoe-repair service, the transportation repair service, and motor-truck companies.

c. Any engineer service in the United States may be treated as non-combatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation, and repair; road building and repair; construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, storehouses, and of such cantonments as may be built by the Corps of Engineers; topographical work; camouflage; map reproduction; supply depot service; repair service; hydraulic service; and forestry service.

Assignment of Objectors

2. Persons ordered to report for military service under the above act who have (a) been certified by their local boards to be members of a religious sect or organization, as defined in section 4 of said act; or (b) who object to participating in war because of conscien-

tious scruples, but have failed to receive certificates as members of a religious sect or organization from their local board, will be assigned to non-combatant military service, as defined in paragraph 1, to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each division, camp, or post commander, through a tactful and considerate officer, to present to all such persons the provisions hereof, with adequate explanation of the character of non-combatant service herein defined, and upon such explanations to secure acceptance of assignment to the several kinds of non-combatant service herein defined, and upon such explanations to secure acceptances of assignment to the several kinds of non-combatant service above enumerated; and whenever any person is assigned to non-combatant service by reason of his religious or other conscientious scruples he shall be given a certificate, stating the assignment and reason therefor, and such certificates shall thereafter be respected as preventing the transfer of such persons from such non-combatant to combatant service by any division, camp, post, or other commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of non-combatant service with his own consent. So far as may be found feasible by each division, camp, or post commander, future assignments of such persons to non-combatant military service will be restricted to the several detachments and units of the Medical Department in the absence of a request for assignment to some other branch of non-combatant service, as defined in paragraph 1 hereof.

Reports by Commanders

3. On the 1st day of April, and thereafter monthly, each division, camp, or post commander shall report to the Adjutant General of the Army, for the information of the Chief of Staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described, and who have been unwilling to accept, by reason of such scruples, assignment to non-combatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such non-combatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to non-combatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

Maintenance of Discipline

4. With a view to maintaining discipline, it is pointed out that at the discretion of courts-martial as far as practicable they be ordered to deal with obstinate persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the willful disobedience of a lawful order or command. It will be

recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States Disciplinary Barracks or elsewhere, as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either before reporting for duty to the military authorities or subsequently thereto.

5. The Secretary of War will revise the sentences and finding of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof.

The White House

WOODROW WILSON.

March 20, 1918.

In the Medical Department

“Regardless of our refusal to enter military service we were assigned to the Medical Department and placed under new commanders, who at once set in to get us into service. First by convincing us from a Biblical point of view that we were wrong. But soon admitted that we had the better, or only side of the argument.

“One Wednesday afternoon they called us out and tried in vain to get us to dig drain ditches. Later they took all out except the cooks over near the hospital where Captain Cabb our commander took a spade and commanded each one (in the presence of higher officials) to go to work. Each one courteously refused. Whereupon they were taken over to the hospital wards, offered a mop and again commanded to go to work. Again each one courteously refused. Then the third attempt was at the Supply house where each one was commanded to take and wear the uniform. Again, the third time, each one courteously refused to obey the

"lawful order of a commanding officer," and as they (the military men) interpreted the Headquarters letter, subjected ourselves to courtmartial trial, which would inevitably sentence us to a term in the U. S. D. B. at Leavenworth. These three last attempts were made one forenoon. When the Captain ordered us put under arrest and guard, the highest officers reminded him that he couldn't place us under guard. So for a time we were left to ourselves except for an occasional inspection.

"Up until this time we had had Sunday school and preaching (by ministers of the organization) every Sunday, Bible Classes every day and prayer meetings every evening, except when being transferred.

"Our next home was in the 25th Company's building on 34th street but we were still under the command of medical men. We were placed in with a bunch of soldiers and were known as Camp Sanitary Detachment. When the men were preparing to go overseas they were quarantined and very closely guarded, and of course we with them.

It was here that we saw and heard of more persecution than at any other place.

"Some had the uniforms forced on them. One Menonite brother from Pennsylvania received a blow over the head that required several stitches. Quite a few were in various guard houses and more yet in the stockade. One brother completely lost his mind, and in such a condition was kicked and cuffed around by these cruel men.

"Our commanding officer, Lieutenant Crosnblet being only a second lieutenant could do nothing except appeal to the camp commander to have all conscientious objectors put under his absolute control. He succeeded in this.

"The climax of persecution was reached here one morning in May. Some over a dozen (mostly Breth-

ren) were taken out and hiked in a rain, for four miles out into the country and back, then put through the most severe drills, changing shift of corporals every now and then, who would knock and kick and curse them in a most unbelievable manner.

“This was kept up throughout the entire hot day. Three of the number were unconscious from exhaustion, and brought into the building where our boys did all that could be done for them. The others were rushed into the bath house and cold water turned on them full force, where they were kept for some time, before allowing them to come into the barracks. We did all we could for their comfort and then got busy firing telegrams to Secretary Baker, President Wilson, and the various religious committees. Failing to get telegrams through, special delivery letters were sent instead. We were under strict quarantine but we got the news out through some sisters, and wives of some of the Brethren.

“At the same time many others were being sent to guard houses, and the stockade and placed on a diet of bread and water without any bed whatever. One Old Order Brother had his hair clipped close, as an insult to his religion and was sent to the stockade. He was as near a perfect Christian man as ever was too. . . . Another brother from Pennsylvania said to me with tears in his eyes. “The thing that hurt me so bad, was when they would hit me on the back of the head so hard I could hardly stay on my feet, and then curse and say, ‘now pray to your Christ and see if he will save you.’ I’ll never forget these words from a fellow prisoner.

“While here it was once officially announced that we should be transferred to Fort Leavenworth, Kansas. A few accepted service on account of this announcement. It was here too that we were called before the Board of Inquiry, consisting of Major Stod-

dard—Judge Advocate's office—Judge Julian Mack of the 12th Federal Court and Dean Stone from Columbia University Law School. They seemed to be very nice men.

“As a result of the report of the persecution above mentioned, we were transferred to tents over on the hill not far from headquarters but outside of the main camp. Concerning conscientious objectors under the command of Lieutenant Cramblet, and Lieutenant Spaide an investigation from Washington, was made which lasted 30 days and resulted in the courtmartial of one of the officers who had direct charge of the persecution.

In Tents. June to August. Gospel Hill

“Here our mail was censored. Here we soon became widely known throughout camp as ‘Gospel Hill,’ where we won a good reputation as is seen from the following clipping from ‘The Bayonett,’ a newspaper published in camp, and written by military men: ‘While conscientious objectors to military service were hooted at and ridiculed throughout the the United States when the country was at war with Germany, Camp Lee takes a peculiar pride in a detachment of such men that are now encamped here.’

During the summer 167 of the men were given farm furloughs to work on farms in various parts of this and other states, and after they had served three months in these places their furloughs were extended for six months longer at the instance of the farmers by whom they were employed.

The Camp Lee objectors have been the wonder of the War Department. Their patriotic conduct and prompt response to military discipline attracted the attention of Third Assistant Secretary of War Keppel, and he recently came here to visit them and talk with them. A number of congressmen also have come over from Washington to visit them.

The objectors are now quartered in barracks as a protection against the vagaries of winter, but previous to November 14 they camped in tents on a hill near Thirtieth Street. This settlement was called "Gospel Hill" and services were held there all during the summer. Arbors were built and other improvements were made with the result that "Gospel Hill" became one of the most attractive spots in camp.

The men now hold religious services in their barracks every night, and there is a different leader for each service. During the time that they are not required for duty in day they read the Bible and pray. They have no drills, and aside from their daily hikes, which cover from ten to fifteen miles, they do only fatigue.

Of all the conscientious objectors who have been received at this camp, only five have been sentenced by court martial. Three of these were colored.

"Our number increased to over 200, of about 18 different religious sects. From here we were furloughed on farms. A happy bunch of boys we were too when we knew for a fact that we were going out on farms. While here on 'Gospel Hill' we conducted religious services every day and Sunday school on Sunday under a large tree at one end of our Tent Village.

"Here too we were honored by a visit from Washington officials. Brother Henry visited us here and afterward, seemed more convinced that we were really standing firm for Christ and the church against carnal warfare. We were greatly encouraged and strengthened especially while living an out door life on Gospel Hill.

"Furloughed on Farms

"When we received our furloughs an officer came with us to Petersburg and told us that they, the War Department expected us to give the farmer a square deal and if we didn't get one let them know. He also told us that we were out from under military control

except for them to call us back at the expiration of our furloughs. The farmer we worked for paid us as he would any hired hand.

“Most of us found good homes and very little opposition around where we worked. Our first furlough covered from July 1st to August 1st, was then extended from August 1st to September 1st. Then for six months longer. About the middle of December I returned for discharge but due to an influenza epidemic did not get to leave till February 6, 1919.

“The conscientious objectors were second to be discharged, received full pay, allotments, and a Conscientious Objector's Discharge and were given reduced railroad rates to their homes.

“We feel that our experiences have been very beneficial to us—and hope that we may in some way help others by what we have learned.”

The question is asked. Why are you a conscientious objector? In short. (1) The Law of God forbids Carnal War. Matthew 5-6-7. Sermon on the Mount. John 18:36 and others. (2) The Law of the Land didn't require us to take part in the War. cf. Captain Ball's Statement. (Co. D., 317 Inf.)—and Lieutenant Colonel Caffee's of 155th Depot Brigade, Camp Lee, Virginia.

“Our orders are ‘To respect Your Faith.’”

Again the question is asked “Why did you not accept non-combatant service?”

(1) Because there is no such thing as Noncombatant Military Service.

The army is a great machine for **Killing Men**. The Power Plant (Quartermaster), The Repair Shop (Medical department) are so-called non-combatant. But shut down either the power plant or the repair shop and the combating or killing ceases.

We pray earnestly that our people will continue to stand solid and firm for Peace till all the world calls

for "Peace on Earth" instead of "Piece of Earth," which nations have in all times past fought for.

To Brethren drafted we would say "be courteous, but do not be afraid. Pray continually and do not hesitate to trust God even when death or the penitentiary is staring you in the face. Sincerely,

"H. C. Spangler, C. P. Stump.

I find their statements corroborated by dozens of letters written during the war. However, there are a few more facts which should be brought to light. In the entire brotherhood it is doubtful if one can be pointed out who had deeper sympathies or stronger foresight than the late Elder P. J. Blough. Though at quite a distance from camp, by correspondence and an occasional visit he exerted a strong influence for good. He was keenly interested in resolutions passed by District Meeting of Western Pennsylvania. He urged organization September 11, 1917 viz:

"It will take a lot of Christian courage for one in 400 alone to take such a Christian stand. Can't we arrange some plan to have somebody available to be at the different camps if our people are scattered at various places. Some of the men might be gotten from the Mennonite Church since we have asked for practically the same thing. Just as we (Western District of Pennsylvania) as a united church have decided what to do and what not to do. It ought to be definitely stated in the Messenger so that all our people with conscientious convictions could stand exactly on the same thing."

Personal or financial matters were of small concern to him when the non-resistant principles of the church were assailed. Indeed, the anti-war interests were paramount with him though he was connected with the many important church activities, Publishing House, Temperance, etc. Further mention will be made of

his son presently. Let the following letter from the Gospel Messenger suffice here:

“It was arranged by wire to have a meeting of the brethren, appointed at Goshen, to look after our boys at Camp Lee. Brethren D. H. Zigler, J. A. Dove and E. B. Garber met with us. It is expected that Brother Garber, with his wife, will soon locate in Petersburg, thus giving the boys a place to bring their troubles. Brother Garber is also to visit the boys as often as practical, hold services for them, thus giving our brethren constant pastoral care.

“It would take hours to tell the things that we wish you might know. A number of our boys are uniformed, and working at the remount station, doing the nearest non-combatant work available, tending horses and driving teams. They are becoming fearful that sooner or later they will be forced to drill and, of course, will have to decide which,—war or church. We found some of our brethren in the guard house for not uniforming and refusing to work. At this writing (March 14) we are glad to state that all of our brethren, whom we found in the guard house, have been favorably located in the Detention Camp, with the other non-combatants. The guard house is the fiery furnace way into the Detention Camp, where our brethren are well cared for and unmolested.

“In this Detention Camp at Camp Lee we found seventy-six non-resistants or conscientious objectors, as they are called, absolutely under their own control. They do their own cooking and housekeeping and do nothing outside of this, except that they are required to take a hike of eight or ten miles daily, which, of course, is very beneficial to them. In the number we found fifty-five of our brethren (two of them ministers), eleven Mennonites, two members of the Church of God, two of the Apostolic faith (one a minister), one Primitive Baptist minister, two Progressive Brethren,

one Old Order brother, and several others. Being mess time, we made our services rather short. I wish you could have heard them sing "Jesus, Lover of My Soul," and all unite with us in the Lord's Prayer.

"At Camp Belvoir there had been seven brethren in the guard house for seventeen days, because of their refusal to drill. Brother Swigart had visited them two weeks before, and was then doing what he could for them. To our joy, they were released on Friday evening, and when we arrived on Saturday noon, March 9, they were all working in the kitchen, with the promise that they would not need to drill or learn the art of war. A second grilling may have to be gone through.

"Those who stand firm from the start, fare the best. Our brethren will simply have to choose between war and the church. We have not found any of our drafted brethren who will not choose the church when the final test comes. It is now plainly evident that the only safe thing to do is as the church urges, and that is, not to uniform. After they uniform, which is the symbol of war, it is hard to take a stand, and to refuse what will be required of them.

"No one knows until he visits the Camps how much credit our brethren there deserve for standing firmly for Christ and the church, amid such trying environments. These brethren are fighting the battle of non-resistance for the future of the church. Their lives count for good, as did the lives of the Christian martyrs of old. Let us make without fail unceasing prayer to God for them!

"Hooversville, Pa.,

P. J. BLOUGH."

(From Gospel Messenger, March 31, 1918.)

Other sympathetic visitors were Elder D. C. Naff of the first District of Virginia, Joseph Bowman, Southern District, and B. D. Bowman of Old Order Brethren. February 4, 1918 these three attempted to visit

the Brethren of the detention camp at Remount Station. They passed a few words, when officers ordered them out. Asking the reason, they were shoved down a flight of steps, receiving bodily injuries. Taking their grievances to the Chief of Staff, Colonel Waldon, they received no sympathy but rather threats. This Colonel said, "We have a lot of boys now in the Detention Camp just rotting. As soon as the President declares what they shall do, we are going to make them smoke. If they want to be martyrs as they have expressed themselves, they are going to get it and soon too." The bluff failed to have any effect and the sympathy of the visitors was only deepened and their active efforts relieved the imprisoned Brethren to some extent.

After the President had defined non-combatant service and most of the Brethren failed to compromise on the non-resistant principle it was Brother Lewis B. Flohr, Bureau of Markets, Washington, D. C., who stood by them. Quick action with sympathy was necessary to prevent court martial which might have resulted in several being sent to Leavenworth (compare Camp Dodge and Taylor). The mails and wires were used to good purpose. "At Camp Meade all conscientious objectors who refused non-combatant service were asked to write a statement giving the reason. This was the intention of the President. Less than a week after the Camp Lee conscientious objectors had disobeyed three 'lawful' orders, April 19, they were again on the right status, April 22," Brother Flohr kept his eye on the movement of the conscientious objectors throughout the war and as the eagle over his nest, and used the strength of the government and church committee to insure justice. In Lee, the conscientious objectors arriving in Camp after the Board of Inquiry had been there were kept away from Detention Camp as much as possible until it was depleted by furloughs for farm work and Leavenworth. July 3, Brother Flohr

reports, "Two conscientious objectors are now being transferred into the Detention Barracks from various parts of the camp. July 1, furloughs were granted, later men were sent to Leavenworth.

During May and June the Brethren arriving in Camp Lee met with much difficulty on getting to the Detention Camp. The latter part of June the situation grew acute. Not having a personal account I give details of one case that was extensively committed to Central Service Committee. E. Grant Blough was sent to Camp Lee June 25, "Willing to do work under the Interior Department of the Government, or something absolutely non-combatant, with assurance of no transfer." His father, P. J. Blough, says, "As I view the offered non-combatant work all seems to say at home or abroad and I cannot see how any non-combatant can cross, for that certainly means help shed blood." From guard house he writes, "Camp Lee, Virginia, July 9, 1918. Dear Prof. Swigart:—I came here about two weeks ago and of course could not accept any service, as it is all war to me, and I do not believe in it.

"I refused to sign into the army and was put in the Guard House. This is the beginning of the eighth day. I refused all service as well as the uniform, shoes or anything. It is hard to send mail out of this guard house."

At this same time Brother Charles K. Shaffer who is in Detention camp writes, viz: "Brother Garber does not visit conscientious objectors but is seen in camp. We are getting some new conscientious objectors transferred to our barracks every few days and I thank God for them, and how we rejoice to know there are those who are willing to sacrifice themselves for the true teachings of Jesus Christ and follow him. There are about twenty of the Brethren scattered around in the camp to be transferred in with us yet that we know of. Some of them are in the guard house and other places.

We are looking for them any time. Your son Grant, is in the guard house. The guard house is only about three hundred feet from our barracks. I see the guards bring him (Grant Blough) out for his meals so I think he is well.

"I believe the Lord has us here for a purpose. I know we have learned a lot about the Bible and have zeal to go forth and do something for His Kingdom."

Brother Russel Wood of Roanoke, Virginia, was also with Brother Blough, Brother J. M. Henry took up the case. However, the censorship of guard house mails worked great hardship on the boy and also the father. Grant wrote about July 10, "I cannot be a soldier and uniform and be a Christian at the same time; I do not know what will happen next, but I fear God more than man, I see now I must stay on God's side."

July 18 finds Brother Blough with about a dozen other conscientious objectors in the Stockade. "They took all our belongings, even we cannot shave. We sleep on the floor and live on bread and water and have to stand the roughness of scores of the fellows who are put in there for disorderly conduct."

July 28 finds conditions brighter. Anticipating a furlough for his son, Brother P. J. Blough writes, "I really believe it will be a help to the Government to be ready with applications for these brethren and its our duty to those conscientious ones who are in distress. I believe our church ought to act exactly with the Quakers and Mennonites. It touches my heart when our brethren get no help but are rather discouraged in their struggles for a principle that is dear to them and that indeed many of them are willing to die for."

One thing which made it hard for conscientious objectors to reach Detention Camps after the President defined non-combatant service and the furlough plan was under way was,—men could see the end of conscientious objector's service. Most any Christian would

prefer farm work to manslaughter. One writes May 22: "I, like many others, felt it was necessary to be a Christian but put it off. I feel the need to be united to the church. I wish I could have gotten in touch with Brother Garber. He was here in Camp Lee but did not find me.—I cannot take the life of another man after being trained." Co. F, 317 Inf.

A similar case takes prominent place in Camp Lee records. Joseph Beery Wilson, of strong convictions refused all service, uniform, etc., though not affiliated with the church. He reached the Detention Camp all right. The religious atmosphere and his past convictions led to his baptism. (See Leavenworth Chapter).

A case in Camp Meade might be contrasted with these. A Philadelphia conscientious objector of Dunker descent though christened a Presbyterian took his stand as a conscientious objector. But though he associated most closely with the Brethren in camp made no ado about religion to officers. He used Bible and law alone to prove his claim. He was very fortunate throughout the war. It is risky for even a lawyer to pursue this course.

The delay in joining church was the main reason for most Brethren being sent to Fort Leavenworth, though many who joined church just before going to camp were passed as sincere. Percy H. Peters was sent to camp April 5, while every precaution was being taken to keep Brethren out of the Detention Camp. He was held from April 15 to June 15 in the guard house. Enduring the persecution as above described he was sent to Fort Leavenworth July 16. (See Leavenworth).

Homer M. Reed and Martin S. Duncon were also sent to Leavenworth from Camp Lee.

A word should also be said regarding Brother B. B. Garber and his work as camp pastor. He doubtless did much for the Brethren who wanted non-combatant service. A few statements quoted from letters to Brother

W. J. Swigart make clear his attitude. "May 3, 1918 conditions at Camp Lee, I see very little change. The boys have had quite a number of things offered, but have not accepted anything. They have their minds made up and are not open to many suggestions. I am made to wonder whether continual refusal to accept anything does not put us in a bad light before the Government." "[May 22, I think the War Department has been very much disappointed that so few have accepted service since the President has defined it, and I speak out of my heart when I say that they are not alone in this disappointment."

The varied persecutions have in general tended to draw the Brethren closer to God. When such Brethren as Brother Elias M. Baucher (details of his death are lacking) are called Home by the Father as he was in Camp Lee, it reminds all that the sojourn on earth is short and but preparatory to enjoying a grander life. Those who endured the severest persecutions appreciate home most.



TRIALS AND TRIBULATIONS OF ELDER REUEL PRITCHETT

It was August 8, 1918, when I arrived at Camp Jackson, located at Columbia, South Carolina.

I had a list of five Brethren, two from the District of N. C., and three from the District of Tennessee who had got me the information that their non-combatant principles had been violated.

On arriving in the Camp and going over some records I found that two of the boys were in prison because of their conviction against war. And being in a guard house inside of the Depot Brigade I had to have a pilot to approach the boys or even go inside the Depot Brigade.

So I got permission from several of the highest offi-

cers outside of said Brigade to go in and see the parties. They said all O. K., hope you may explain matters in a way that it will be a benefit to the boys and those in charge. So I procured a guide, he being an officer who led me far into the alleys and streets of the Depot Brigade, then betrayed me by giving me the dodge and leaving me on forbidden ground without a friend or a pilot or even to know how to get out or to proceed to see the boys in prison. And of course I was soon picked up by some officers and marched to an enclosure fenced by barb wire, some ten or twelve feet high. Everywhere and in all directions were armed guards but a special guard was detailed to care for my wants. I was commanded to not speak to any one. I asked to be permitted to sit in the shade of a tree, this I was denied.

Nine hours I passed, several hours not knowing what was going to develop, but at length I was escorted over several blocks under guard to the Military Police Headquarters where I was permitted a trial.

When my turn came to appear before the judge the judge said to my escort, "What is the matter with your man? Who said, "This man was picked up in the Depot Brigade spreading seditious literature, also professes to be a conscientious objector?" I said, "Judge may I speak?" and the Judge said, "Say on—." Then I explained my position fully, also I had a copy of the President's message concerning non-combatants, also I had our own church circulars issued by the Conference and Brother Swigart which I showed him, then the Judge said to the escort, "What do you want me to do with him?"

The escort replied "It's yours to say, Judge."

Then the Judge turned to me and said, "You may be released." I went to my hotel and wrote all the boys in the camp my experience and told them that I was only glad to share some of the persecution with them.

Signed, REUEL B. PRITCHETT.

BRETHREN DRAFTED TO CAMP TAYLOR, LOUISVILLE, KENTUCKY

This camp is of special interest to the brotherhood because of the large number of Brethren sent there from consistent homes and because the camp itself partakes of the lawlessness of the Blue Grass State.

The early part of the draft produced conditions here similar to those in other camps. A detention camp was established, Brethren stood firm in the faith of non-resistance and Brother Manly Deeter of Milford, Indiana, visited the Brethren dauntlessly. The first difficulty to be experienced was on the part of two Heminger brothers when they were separated,—Charles F., sent to Camp Shelby, Mississippi, and Willard F. left in Camp Taylor. An anxious mother works and prays in Elkhart, Indiana, for both. Though the work was ceaseless from October 12, 1917 it was April 9, 1918, before the War Department took action on the case of Charles F. Hemminger, when they commended him as a good soldier detailed as Kitchen Police. The other brother we shall follow through dungeons to the infamous island of Alcatraz in the Pacific.

Other Brethren to go to Camp Shelby were Simon E. Holsopple, Jesse S. LaRue, Milton Kuhlman, and one whose name is missing. These were objectors but other Brethren accepted non-combatant service here. The Brethren who were sent to such camps as Shelby deserve sympathy. Conscientious objectors were few and officers harsh. Brother Hemminger was compelled to work under a captain who remarked to Brother White who was visiting Brother Hemminger, "I have no sympathy for your clique, and if I had you all in France a short time I would soon be rid of the nuisance."

Until April 1, 1918 when the President defined non-combatant service the conscientious objectors had the usual ups and downs in Taylor as in other camps. Then, however, the officers disregarded the Constitution of

the United States of America which guarantees religious freedom; the Military Exemption Act of 1903; and the specific order of Secretary of War Baker to commanding generals: "With respect to their attitude of objecting to the military service, these men are not to be treated as violating military laws, thereby subjecting them to the penalties of the articles of war, but their attitude in this respect will be quietly ignored and they will be treated with kindly consideration."

Failing to comply with the President's direction regarding those who could not accept the non-combatant military service (see P. P.), the officers devised all sorts of strategy to ensnare conscientious objectors for military service. There were those among the conscientious objectors who also used their brains. Conscientious objectors could not be called "sullen and defiant" when they volunteered to clean up hospital grounds. Prior to April 1 they had done commendable work but always as conscientious objectors. From this date on the officers determined that they should work as soldiers.

For a while it appeared that the conscientious objectors were weakening when a few took up the offered service. This rate was too slow. The officers thundered all sorts of disaster at those who refused. Every blow only solidified the body of conscientious objectors as the massive drop-forge does steel. Brother Everett R. Fisher who, acting as mess sergeant, came in contact with the officers and he says at this time, "The duties we are called upon to do are very monotonous and trying. If the work were only of some value!" Urging that the church attempt a definite reconstruction work he says of Camp Taylor, "Each one's belongings are very much in common. Churches have long since dropped from our minds and it is the man we love. Creeds are forgotten, and differences of opinion are charitably borne with."

When threats failed to break the solid ranks of conscientious objectors the officers resorted to lies and uncouth trickery. Writing May 12, Brother Heminger says, "There were 62 of us under guard here at our barracks and 12 in a regular guard house, but last Friday they released 27 out of our group and took them back and ordered them to do the same kind of work that they had refused. However, they refused again. They were brought back in barracks again. Then they told the 35 of us that the ones they had released promised to work, and they wanted us to promise, but we did not."

Brethren arriving in new drafts were being tried to the utmost, as the following incident shows. "One of our Brethren arrived at this camp recently. He was transferred from his company to the Base Hospital against his will. He worked a while and then refused. Some soldiers tarred and feathered him. I suppose he had some pretty hard trials but he was finally segregated in the non-combatant Barracks."

W. F. Heminger.

Throughout the trials Brother Deeter serves the suffering ones well. Those who were accused as being leaders were put in a very unsanitary guard house with other prisoners. Starved and jostled about one brother from Indianapolis died in June. The others were divided up, some under guard, some eat standing, some supposed to be kick-dogs for the others. These tactics, of course, are destined to failure among brethren. Brother Deeter does what he can for all. Incidentally or purposely the officers arranged that conscientious objectors could change their minds on Sunday and accept service. Those of strong convictions and keen intellect stood firm. Having passed through severest tests and trials Brother Fisher states June 30, "I am as certain as ever that no true Christian has any place in the army."

When the farm furlough law became operative the Camp Taylor conscientious objectors fared much the same as did the conscientious objectors in other camps, except possibly a few more, proportionately, were placed in homes where the spirit was hostile to ours. When reconstruction hospital work was offered, some who were on farms decided to accept that service. The work of fitting war-disabled men to take a useful place in life is slow. Consequently those who accepted this service were among the very last of the Brethren to regain civil freedom. Having accepted the service voluntarily it was difficult even for the son of a widowed mother to get his claims for discharge considered.

The severest persecution in any camp scarcely compares to that inflicted upon the guard house conscientious objector inmates from April 5 to August 15. Horrible treatment by soldiers and fellow prisoners who were not soldiers can only be imagined. The shock has been so severe that the author can obtain but little information from those who lived through it. Mail was severely censored. The letters that have been cut into ribbons by the censor's knife speak volumes. The father who visited camp to see his son but was denied that privilege because his son had been put inside the guard house a week or more before was made sorrowful. Like Mary he knew his son had done nothing worthy of bonds.

That the slackers in Camp Taylor were not conscientious objectors but the wearers of the gold lace is clearly proven by the court martial proceedings. For each of the thirty conscientious objectors who were court-martialed it required about a score of able bodied soldiers, (officers, non-commisioned officers, orderlies, stenographic reporters, etc.) to be kept off the battle field. With newspapers, cigarettes, good pay, food and shelter in U. S. A. can the conduct of these courts be classed other than wasteful? The author was sum-

moned to a couple of these courts in Meade where legitimate cases were being tried. The lack of interest, cigarette smoking and other demoralizing influences on the soldiers were more evident than justice. The following proceedings of one of the cases in Camp Taylor is typical of the way the gold lace soldiers spend time while the Allies called for fighting aid most keenly.

Camp Zachary Taylor, Kentucky,
May 17th, 1918.

The court met, pursuant to the foregoing order, at 1:30 o'clock p. m.

PRESENT:

Lieutenant Colonel Edward B. Mitchell, Inf., N. A., 336th Infantry.

Major Rutherford B. Macrorie, Inf., R. C., 333rd Inf.

Major William R. Kennedy, Inf., R. C., 335th Infantry.

Major Robert S. Harsh, Inf., R. C., 334th Infantry.

Captain John F. Hull, Inf., R. C., 335th Infantry.

Captain Robert H. Klaehn, Inf., R. C., 333rd Infantry.

Captain Morgan B. Brodie, Inf., R. C., 6th Bn., 159th Depot B.

Captain Vernon R. McMillan, Inf., R. C., 4th Bn., 159th Depot B.

Captain Neville S. Bullitt, Inf., N. A., 336th Infantry.

Captain Raymond B. Nicholson, Inf., R. C., 334th Infantry.

Captain John Justice, Inf., R. C., 336th Infantry.

Captain William E. Reiley, Inf., R. C., 335th Infantry, Judge Advocate.

2nd Lieutenant Eugene D. Preston, Inf., R. C., 333rd Infantry, Ass't. Judge Advocate.

ABSENT:

Captain Franklin L. Snider, Inf., R. C., 8th Bn., 159th Depot B., pursuant to verbal orders of the Commanding General of May 16th, 1918.

Captain Joseph H. Barnett, Jr., Inf., R. C., 8th Bn., 159th Depot B., pursuant to verbal orders of the Commanding General of May 16th, 1918.

The court proceeded to the trial of PRIVATE LOYD C. BLICKENSTAFF, 14th Co., 4th Tr. Bn., 159th Depot Brigade.

THE PROSECUTION: Are you represented by counsel, or do you desire counsel?

THE ACCUSED: No, sir.

THE PROSECUTION: You were given a copy of the charges a few days ago?

THE ACCUSED: Yes, sir.

THE PROSECUTION: You have that copy?

THE ACCUSED: I haven't got it with me.

THE PROSECUTION: You did receive the copy?

THE ACCUSED: Yes, sir.

THE PROSECUTION: Have you any witnesses which you desire to have subpoenaed?

THE ACCUSED: No, sir.

THE PROSECUTION: You understand that you can call witnesses, or if you so desire you can take the stand in your own behalf, subject to cross-examination by the judge advocate and by the members of the court, or you may make a statement not under oath, in explanation, extenuation, or denial, or you may refuse to make any statement whatsoever, and your silence will not be considered against you. Do you understand?

THE ACCUSED: Yes, sir.

Alonzo Walker was sworn as reporter.

The accused was asked if he desired a carbon copy of the proceedings, which question he answered in the affirmative.

The order appointing the court was read to the accused, and he was asked if he objected to being tried by any member present named therein: to which he replied in the negative.

The members of the court, the judge advocate and the assistant judge advocate were then sworn.

The accused was then arraigned upon the following Charges and Specifications:

CHARGE I: Violation of the 64th Article of War.

Specification: In that Pvt. Lloyd C. Blickenstaff, 14th Co., 4th Tr. Bn., 159th Depot Brigade, having received a lawful command from 2nd Lieutenant Robert L. Maddox, Inf. N. A., 15th Co., 4th. Tr. Bn., 159th Depot Brigade his superior officer, to cut sod to be used about and in connection with the Base Hospital, Camp Zachary Taylor, Ky., did at Camp Zachary Taylor, Ky., on or about the 5th day of April, 1918, wilfully disobey the same.

CHARGE II: Violation of the 65th Article of War.

Specification: In that Pvt. Lloyd C. Blickenstaff, 14th Co., 4th Tr. Bn., 159th Depot Brigade, having received a lawful order from Sgt. Tony Stanczak, 15th Co., 4th Tr. Bn., Depot Brigade, who was then in the execution of his office, to cut sod to be used about and in connection with the Base Hospital, Camp Zachary Taylor, Ky., did at Camp Zachary Taylor, Ky., on or about the 5th day of April, 1918, wilfully disobey the same.

William P. Haydon, Capt. Inf., R. C.

To which the accused pleaded:

To the Specifications, Charge 1: Not Guilty.

To Charge 1: Not Guilty

To the Specification, Charge II: Not Guilty.

To Charge II: Not Guilty.

The paragraphs of the Manual for Courts-Martial that set out the gist of the several offenses, namely, Section 2 of Paragraph 415, and Section 2 of Paragraph 416, were read to the court by the judge advocate.

SECOND LIEUTENANT ROBERT L. MADDUX,
Infantry, N. A., 15th Co., 4th Bn., 159th Depot Brigade,

a witness for the prosecution, was sworn and testified as follows: "

DIRECT EXAMINATION

Questions by the Prosecution:

Q.—State your name, rank, organization and location.

A.—Robert L. Maddox, Second Lieutenant, Infantry, N. A., 15th Company, 4th Battalion, 159th Depot Brigade, Camp Zachary Taylor, Kentucky.

Q.—Are you acquainted with the accused; if so, state who he is?

A.—I am acquainted with him; his name is Loyd Blickenstaff.

Q.—Where, and about when, did you first become acquainted with him?

A.—Along about the 5th day of March, 1918, at the time that I took charge of the conscientious objectors' detachment; at that time he was segregated in the barracks of the conscientious objectors' detachment.

Q.—Did you have occasion during the time that he was a member of that detachment, and you were on duty with it, to read to him the Articles of War, or the President's executive order of March 20th, 1918?

A.—I did.

Q.—State the circumstances?

A.—On or about the 28th day of March about 7:00 o'clock, the year 1918, I assembled all of the members of the conscientious objectors' detachment, including the accused, and I read to them the executive order of the President, dated March 20th, 1918. I read the order over to them as a whole, and then I started at the beginning and read it over in detail, explaining in detail to them, and I asked that all that felt that they could do so, to accept the non-combatant service as defined by the President; if they could not accept it, to write out their reasons why they could not.

Q.—Did the accused write the reasons why he could not accept service?

A.—He did.

Q.—Have you those reasons with you?

A.—I have.

Q.—I hand you a paper marked “Exhibit A,” and ask you to state what that instrument is?

A.—This is a statement handed me by the accused Loyd C. Blickenstaff in response to my request that he hand in a statement showing his reasons for not accepting non-combatant service as defined by President Wilson in executive order of March 20th, 1918.

THE PROSECUTION: I offer in evidence the paper dated March 31st, 1918, and signed by Lloyd C. Blickenstaff. Have you any objection?

THE ACCUSED: No, sir.

The paper was then received in evidence and is appended marked “Exhibit A.”

THE PROSECUTION: May it please the court, I will read the statement. “Camp Taylor, Ky., March 31, 1918. The spirit of Christ is love, love toward all, even our enemies. ‘Overcome evil with good.’ The spirit of war, of the army is just the opposite. Men are taught to hate their enemies, starve and kill them. The non-combatant services as outlined by the President are absolutely essential to an army and therefore as much a part of the army as any combatant corps, and participating in such would be inconsistent with a Christian life. I choose to follow Christ and ‘Obey God rather than men.’ I am willing to do reconstruction or war relief work, under the supervision of the Church or civilian branch of the Red Cross. I am also willing to do anything for the government which will tend towards giving life, rather than destroying life providing such work is to be done outside of the army. Lloyd C. Blickenstaff.”

Q.—Did you have occasion on the 5th of April, 1918,

to give or to transmit an order or command to the accused?

A.—I did.

Q.—Will you state the circumstances, and what the result of that order being given, was?

A.—Well, on the evening of March 4th, a telephone order came in—request from the Base Hospital, that we send a detail of ten men to cut some sod to be used for purposes at the Base Hospital—beautifying the grounds; and on the morning of the 5th of April, 1918, about 7:30, or between 7:30 and 8:00, I, with Sergeant Stanczak, took a detail of ten men over to the field near-by the barracks, with shovels and an axe, I believe, and I showed them a place where they were to dig the sod, and told them to dig sod. Some of them went to work, and some of them did not; Blickenstaff was one of those that refused to do the work. I saw that he did not respond, and I told Sergeant Stanczak to give him orders to cut sod. He refused, and then I gave him the orders to cut the sod, and he refused. He said, in substance, that he could cut the sod if it was to be used around his own barracks, but if it was to be used at the Base Hospital he could not cut it. I told him that we needed a little sod to be used around the barracks there, and if it would ease his conscience, that he need not know absolutely where that sod was to go, but we had to have some to go to the Base Hospital. He seemed to think it was to go to the Base Hospital, and on those conclusions he stated he could not cut it. He said he or another one of them heard the order come in that the sod was to go to the Base Hospital, and he just refused to cut it.

Q.—And will you state whether or not he did cut any sod?

A.—He did not.

Q.—Were there any other commissioned or non-commissioned officers present on this occasion?

A.—No non-commissioned officer except Sergeant Stanczak; I was the only commissioned officer there.

Q.—Was that the whole of the conversation between you and the accused, as far as you recall it, at that time and place?

A.—Well, as I remember, at first I gave him the order in as kind a way as I knew how; and then I threatened him, and told him of the serious consequences of his act, if he did refuse to cut the sod, and I told him that I thought anybody ought to be willing to cut a little sod to be used for the hospital grounds; but I said if he did not—if he felt that it would weigh on his conscience, that it was to be used at the hospital grounds, that he need not absolutely know that it was to go there. I told him that.

Q.—State whether or not he knew whether he was receiving an order, and receiving an order from a commissioned officer at that time?

A.—He did.

THE PROSECUTION: Do you desire to cross-examine the witness?

THE ACCUSED: No, sir.

THE PROSECUTION: Do you wish me to cross-examine him for you on any topic?

THE ACCUSED: No, sir.

THE PROSECUTION: Or to bring out any further information from him in this connection?

THE ACCUSED: I think not.

EXAMINATION BY THE COURT

Q.—You stated that you received an order for a detail on March 4th; you meant April 4th, didn't you?

A.—I meant April 4th, 1918, instead of March 4th, 1918.

THE COURT: Any questions by the accused on the examination by the court?

THE PROSECUTION: Any questions you wish to

ask in cross-examination of the questions and answers brought out by the court?

THE ACCUSED: No, sir.

SERGEANT TONY STANCZAK, 15th Company, 4th Battalion, 159th Depot Brigade, a witness for the prosecution, was sworn and testified as follows:

DIRECT EXAMINATION

Questions by the Prosecution:

Q.—State your name, rank, organization and location?

A.—Sergeant Stanczak, 15th Company, 4th Battalion, 159th Depot Brigade, Camp Zachary Taylor, Kentucky.

Q.—What is your full name?

A.—Stanczak.

Q.—What is your first name?

A.—Tony Stanczak.

Q.—Do you know the accused; if so, state who he is?

A.—Blickenstaff, they call him.

Q.—You don't recall his first name?

A.—Lloyd Blickenstaff.

Q.—When and where, approximately, did you become acquainted with the accused?

A.—When the conscientious objectors come here.

Q.—And about when?

A.—About April 2nd.

Q.—In what capacity were you on duty with that detachment?

A.—I was acting First Sergeant at that time.

Q.—And who was in command of the detachment?

A.—Lieutenant Maddox and Captain Haydon.

Q.—On the 5th of April, 1918, did you have occasion to transmit or to give an order or command to the accused?

A.—Yes, sir.

Q.—Will you detail to the court in full, that trans-

action; how it came up, and what was the result of it?

A.—In the morning I took a detail from the quarters to cut sod. I took all tools what I needed, shovels and axe, and I ordered those men to cut sod, and some of them, they worked, and some refused; and so I lined them up in single file and took a shovel in my hand and gave it to the individual man; so I come up to Blickenstaff and I handed the shovel to him, and he took the shovel but would not cut the sod.

Q.—Did you talk with him; do you remember what you said to him, and what he said to you?

A.—I don't remember of him saying anything to me. He said only that he can't conscientiously do that work. He said he didn't know exactly where that sod is going, to the Base Hospital, or around the barracks; he said if around the barracks, he said he could cut the sod, but if to the Base Hospital, he would not.

Q.—And did he cut the sod?

A.—No, sir.

THE PROSECUTION: Do you desire to cross-examine the witness?

THE ACCUSED: No, sir.

THE PROSECUTION: Or wish me to ask any questions for you of him?

THE ACCUSED: No, sir.

THE PROSECUTION: The prosecution rests.

THE COURT: It now becomes my duty to inform you of your rights and privileges in this case. You can make a statement to the court not under oath; if you do this, you cannot be subject to cross-examination from either the judge advocate or the court. You can make a statement under oath; if you make this statement, you can be subjected to cross-examination by both the judge advocate and the court; your credibility can be attacked the same as any other witness. You have all the rights and privileges of other witnesses, but you are not immune from responsibilities of them.

You can have witnesses sworn in your own behalf, as many of them as you desire. Now, knowing your rights, you may elect what course to take.

THE ACCUSED: I would prefer to just make a statement myself.

THE COURT: Not under oath?

THE ACCUSED: Not under oath; and if, after I have made this statement, the court desires to ask me some questions—

THE COURT: Well, we could not ask you any questions unless you take an oath.

THE ACCUSED: I could not take an oath, as I do not think that is in compliance with the law of God.

THE COURT: We could not ask you any questions if you do not make your statement under oath.

THE ACCUSED: Then I will make a statement.

THE ACCUSED then made the following statement:
Questions by the Prosecution:

Q.—State your name, your rank, your organization and your locatoin?

A.—Lloyd C. Blickenstaff, member of the organization of conscientious objectors, that is, been assigned to that. You mean the company, is that what you mean?

Q.—Where you are placed—yes.

A.—I was assigned with the 14th Company, 4th Battalion, I think—I am not sure, and from there to the conscientious objectors. I have been with the conscientious objectors for nearly—let's see, I was transferred to the conscientious objectors two weeks after I had been in camp; I have been there ever since.

Q.—Finishing the answer to that question, what location?

A.—Camp Taylor.

Q.—Now, state what you have to say in your own defense.

A.—I have been accused of disobeying a lawful com-

mand of the First Lieutenant and the Sergeant, and I do not know whether the command was lawful, or whether it was not lawful, that is the reason that I plead not guilty. But I can say this, that if I had known that the order was a lawful order I would have disobeyed it, because to me it seemed to be an order to do what I consider to be military service, and because of my convictions and the teachings of the Bible, and because of my affiliation with the Church of the Brethren, I cannot conscientiously do military service, in any form whatever. Now, it may seem foolish to you men for me to stand here before you and say that I refused to cut sod because I am conscientiously opposed to war; but the reason I refused is not because I thought cutting a few shovels of sod would help the war, but by so doing, that is, taking part in what I thought to be non-combatant service, I would give my moral assent to the thing which I think is wrong, and give it my moral support, and as a conscientious objector, as you call me, believing as I do, that war is wrong in any of its forms, I believe that it would be wrong for me to do that or say that which would give the appearance to others that I am in favor of war. That is the reason I refused.

Now, I can give one example—there are many examples in the Bible of the followers of Christ who did not do that which gave their assent to wrong, and I have one of which I want to make mention. In Acts, the Seventh Chapter of Acts, we read about the stoning of Stephen. He was stoned because he refused to quit preaching because the authorities had told him to quit preaching, and he refused to quit. Then he was stoned, and I will read a few verses. This was after he had made his defense. “When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God,

and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." The thing I want you to notice is that while they were stoning Stephen they laid their clothing down at the feet of Paul, but Paul did not help stone him, he just took care of their clothing. This was at the time that Paul was persecuting the Christians, and he hadn't yet become a Christian. Then, if you follow Paul's life in his ministry, through the Acts, through his ministry, after he was converted he changed, of course, and he was brought before the rulers of the land for the same cause that Stephen had been brought before them, and after he had made his defense he said to them, that is, he condemned himself for simply having consented to Stephen's death, and I want to read those few verses. This is a part of Paul's defense. This is from the Twenty-second Chapter of Acts, beginning with the Seventeenth verse, "And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me"—that is, hearing the Lord saying unto him—"Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And

he said unto me, Depart: for I will send thee far thence unto the Gentiles."

Paul, the devoted follower of Christ, condemned himself because he consented to what he thought was wrong, before he became a Christian; but after he became a Christian, of course, he did not do those things.

Now, there is one other reason why I cannot become part of the military organizations, and still serve God as I think I ought. To me there is just one being to whom my will should be in absolute submission, and that is God; and when a man becomes a part of the military organization, his will must become submissive to the will of his authorities, that is, the ones that have authority over him, and to me that is inconsistent with my Christian duty.

I don't know whether you men know that I have been accepting pay, and when I first come here I accepted part of the uniform; I don't know whether you know that, or not, but I am going to tell you, and I did that because at the time when I came here, I came determined to do anything for the government that I thought I could do, conscientiously; and previous to the time that I came to the camp I had known nothing about the military system, and I thought probably that there might be something I could do, hospital service, and I thought as long as I was willing to do something for the government it would be all right for me to receive pay, awaiting the time that they should assign me to such duty as I could do, and the longer that I stayed in camp and the better I became acquainted with the military system, and the remarks of the military authorities that I talked to about the subject, the more they explained it to me the more I became convinced that the so-called non-combatant service, as hospital service, or quartermaster, or those, are just as much a part of the military organization as the combatant corps, and for that reason I would not do it; but

I am still willing to serve the government, but not under the military arm of the government, because I think that would be opposed to my religious principles.

The defense had no testimony to offer, and no further statement to make.

The judge advocate submitted the case without remark.

The court was closed, and finds the accused:

Of the Specification, Charge 1:

Of Charge 1:

Of the Specification, Charge II:

Of Charge II:

The court was opened, and the judge advocate stated, in the presence of the accused, that he had no evidence of previous convictions to submit.

The court was closed, and sentences the accused, PRIVATE LLOYD C. BLICKENSTAFF, 14th Company, 4th Training Battallion, 159th Depot Brigade, to

The court, at 2:35 o'clock P. M., was opened, and proceeded to other business.

.....
Lieut. Col., Inf., N. A., 336th Infantry,
President.

.....
Captain, Infantry, R. C., 335th Infantry,

Judge Advocate.

Other victims of this court included the following Brethren: Charles W. Bolley, a Progressive, who died at Fort Leavenworth; Everett R. Fisher, mentioned above; William Goppert, Willard Hemminger, mentioned above, J. E. Myers, and George Studebaker. According to data compiled by Charles W. Hess, there were seventy-six other Brethren in Camp Taylor divided, viz: Three Old Orders receive farm furloughs; Two Progressives ditto; Five Progressives accept Q. M. C. ser-

vice, one discharged; thirty-four of the Church of the Brethren accepted Q. M. C., 15 Medical service; while sixteen adjudged sincere were furloughed on farms. The entire thirty conscientious objectors who went from Camp Taylor to Fort Leavenworth were religious objectors to war and seem to have had high Christian ideals.

The great diversity of action on the part of the Brethren made it difficult here for those arriving in camp during the latter part of the war to receive proper recognition. Brother Wyland Zumbrum arriving in camp September, 1918 was much abused by officers and non-commissioned officers before he finally obtained reconstruction hospital service. Should the war have continued who can tell what might have been the lot of the Brethren in Camp Taylor?

CAMP GREENLEAF

This camp deserves attention because it was a camouflaged trap for conscientious objectors, not a camp teaching manslaughter, but a school training men in relieving human suffering. Then too, Brother Roy E. Peters from Bethany Bible School has a strong testimony for Christ and the church to offer.

It is needless to say that Brethren Andrew J. Rexroad, Edwin E. Smith, Charles C. Moyus, and Mark M. Hollopeter endured much persecution before they were ensnared but much more after they realized their situation as soldiers. Trying to explain our position as a church following Christ an officer retorted to Brother Hollopeter " 'To H—with Christ' and started away in a fury and would not give me any further chance for explanation."

April 8th, 1918 a captain from Camp Greenleaf writes Brother W. J. Swigart, "Now that they understand the position, religious objectors in this camp are making good soldiers." April 11, 1918 Brother Rex-

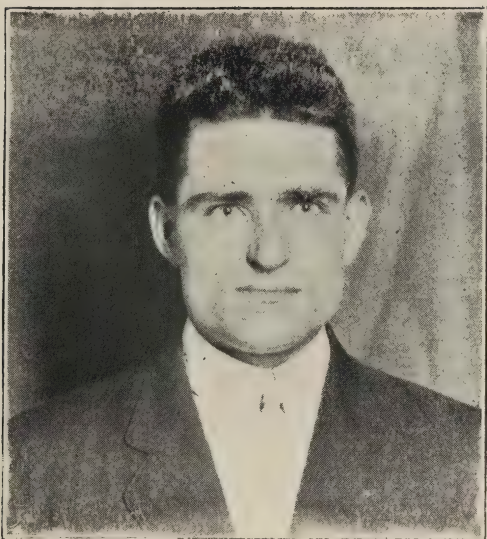
road writes, "There are only three of us here that I know of. We have a very hard life to live. This is a very wicked place to be. I feel that anything we can do here is helping to uphold the war."

Brother Roy E. Peters, but little more than 21 years of age is a good example of what a well trained Christian can accomplish. He having joined the Church of the Brethren at the age of twelve was well trained in its doctrines. While yet a minor he voluntarily forfeited pay to keep out of a preparedness parade.

It was not until March 15 that he was sent to Camp Greenleaf. Then he used the tact and sense that Brethren in other camps had proved to be best. In civilian clothes he went along with his drafted comrades for five days. However, he had not been in camp long before he went to his captain and produced his credentials and said that his drilling would soon stop as it was learning the art of war. On the next evening the whole company was ordered to get uniforms. His own description is vivid throughout:

"My turn came. The captain stood there beside a large pile of uniforms; he ordered me to take up mine, I refused to touch it; he ordered me the second time to pick it up, at the same time menacing me with his automatic, again I refused, he then ordered me under arrest. It was now 7:30 P. M. I was confined to the barracks until 10 A. M. the following day. Meanwhile, a corporal brought in my uniform and other army equipment and threw them down on my bunk.

"Next day at 10 A. M. I was released. The Sergeant then ordered me to come with him to the bath house. There was no one else present except him and me. He ordered me to put on the army uniform, I refused, he then proceeded to strip off my civilian clothing and then to dress me up in a new uniform; he forgot to button me up properly as a sudden inspiration struck



R. E. PETERS
(See page 296)

him to take away all my own clothes and let me finish the buttoning myself.

"They couldn't say now that of my own free will I had donned the uniform: but against my will they forced the uniform on me and required me to wear it, or else go without any clothes. This was all done in direct opposition to Secretary of War Baker's order.

"After they had gotten the uniform on me I was then ordered to go and work in the kitchen. I went to the kitchen and worked there all afternoon.

"Saturday, March 23, Company ordered out for drill exercises in afternoon. I stepped out of the line and stayed until the lieutenant caught sight of me. He ordered me back into line, I went. He then gave the command 'forward march.' I remained behind standing still, lieutenant watching me closely, commanded 'company halt,' caught me by the shoulder and shoved me up into line, told me to stay there. He ordered 'company march.' I stood still as before, he came back exasperated and wanted to know what was wrong with me. I explained to him my status in brief. He ordered me to quarters. I complied with his order most willingly.

"Sunday, 24, at 10 A. M. the quarantine was lifted. At 12 o'clock a sergeant informed me that I would be transferred to Sanitary Corps. About 5 P. M. he came after me with the transfer papers. We walked west about one half mile to Fort Oglethorpe. He led me into the office where I was immediately confronted by a crusty captain. At once he informed me that he was a Catholic and wished to know why I was taking such a stand in the army. I explained to him my attitude in the matter. Then he argued awhile and finally sent me off to fall in line for mess.

"That night I found myself in one of the old barns which were used during the Spanish American War, and were now converted into guard houses and soldiers'

quarters. Soldiers had their beds in the stalls, two or three beds in each stall. Others slept up in the hay loft. Officers' quarters, mess kitchen and quartermaster store were all in opposite end of barn. All that night an unarmed guard kept watch over me with a lantern. Once that night the guard allowed me to go outside the barn alone. Outside I met Swartzendruber who was a Mennonite from Michigan and a conscientious objector. We lost no time in getting acquainted, but quickly told each other our trouble we had been having in the army. There was no time to waste as the faithful guard might appear any minute. Both of us had the feeling that something was going to happen on the morrow. He encouraged me to stick to it and stand up for my principles; and if I had any thoughts of wavering before, they were gone now. The next morning something did happen, a scene which I never care to witness again.

"Up to this time I did not know any one in camp. Through Swartzendruber I learned that there were eight other conscientious objectors in the same barn with us, at any rate that was a little encouragement; for misery loves company.

"About 7:30 A. M. Sergeant Merit came through the barn shouting orders to the soldiers, he was calling them all yellow dogs and cursing every one in general. Soldiers formed in a long single line outside, conscientious objectors inside the barn. Sergeant came in after them and forced them out. Because I was nearest the door I was the first one out, sergeant ordered me to take pick and shovel and get up in line. I refused. He said he would throw me in the latrine pit if I didn't obey his orders. He ordered the other conscientious objectors up in line, but they refused. In hot anger he said that he would give us all a bath in the latrine pit. (His own words are unprintable).

"He grabbed me by both shoulders and forcibly ran

me across the road, striking out with his knees as he ran. Left me at the latrine shed and ran back after another conscientious objector. The crusty Catholic captain brought the other two. Merit ordered all four of us to remove the roof from the latrine shed which was rather heavy. We stood still, both sergeant and captain grabbed Gibson and Swartzendruber by their wrists and forced them to go through the motions of lifting and pushing off the roof. Sass and I went through the motions; the sergeant and captain did all the lifting. Soldiers then quickly cleared away the remainder of the wooden structure. Sergeant started to grab me but saw Sass and said he would put him in first, said he would put me in next. He put Sass in the feces of latrine up to his armpits. My blood boiled to see that, and I was to be put in there next. Quickly I made up my mind. I told Merit, "I will jump in there," and started forward, the captain grabbed me from behind and held me. Merit took a shovel, squatted down beside the pit, dipped up a shovel full of excrement and poured it all over Sass's head and face, this he repeated a number of times until Sass was thoroughly soaked, saying as he did it, "I'll baptize you in the name of Jesus Christ." Sass held his hands over his eyes and mouth. Sergeant straightened up, looked at Swartzendruber and me, and said, "Now if you are such good Christians, pull your brother out of there." Without hesitating we dropped on our knees and leaning forward as far as possible thrust our hands under his arms and pulled him out of the filth. Sergeant ordered us to take him over to the bath house and turn the cold shower on him. I left Swartzendruber to turn on the water and immediately returned to the scene of trouble. Meanwhile Sergeant Merit came to the bath house. He was looking for me. He said, "Where is that little devil? Every time he runs away." Then not seeing anything of me he seized Swartzendruber and

ran him back to the edge of the cess pool and proceeded to put him in head first, up to the eyes in the feces of the latrine pit. The sergeant asked the captain if he should put him all the way in? He received no answer from the captain. I warned him of danger of killing by suffocation before filth could be removed from mouth and nostrils. Sergeant looked at Swartzendruber and said, 'Such people, such people, rather die than fight,' then pulled him out and dropped him on the ground. He started to get up. The sergeant ordered him to lie there. Then he commanded him to go and wash off. Captain put shovel in my hand, commanded me to fill in the pit with dirt. Taking the shovel from him I stabbed it hard into the earth, feeling as I did so that I would rather be shot than to take orders from him and go to work. Straightening up and looking him squarely in the eye I told him that. At once he became infuriated, reached for his automatic and threatened me with that. Backing up against a post I said to him, 'You can shoot me if you want to' now thoroughly exasperated he picked up a bat and would have used that had not the Major coming up just then intervened. He asked each of us if we were conscientious objectors, our names and addresses and to what churches we belonged. He questioned us closely.

"After that we were told to go to our quarters and remain there.

"Previous to all this, the officers called us 'heathens and God's outcasts.' The captain said 'A ha! we will see what your God will do for you. While you are in our hands, He has got nothing to do with this.'

"During this occurrence, Monday, March 25, 1918 the soldiers, probably a hundred of them, kept pressing closer and closer until the captain finally drove them back with a shovel.

"At noon Sergeant Merit came in with a piece of

bread for each one of us, 'That is all you get for dinner,' he said. While we were eating we had opportunity to talk a little while with a Mennonite preacher, Aaron Loucks, who said 'The boys are being tested,' who was stopping in camp to see how we were faring, as well as some others who were in the guard house at that time. This man gave us no discouragement for which we were thankful. I interviewed General Birmingham in the matter of members of our faith and he promised to segregate these boys on Tuesday, protect and provide for them such quarters as are necessary for their comfort and health.

"That afternoon between two and three o'clock the whole bunch of us were questioned and examined very closely by medical officers to see if we were insane.

"Tuesday, 26, Sergeant Merit came in, 'You fellows can go anywhere and do what you like,' he said.

"March 27, Wednesday. Ten objectors, including myself were transferred to Headquarters Company No. 1. There we remained living in tents until May 5th, when this whole company moved to the Sanitary barns.

"May 14, Tuesday, we were all given orders to wear the uniform of the United States and to do fatigue duty about the barracks. Again each one refused. The following day we were arrested and put in the guard house: Awaiting trial by court-martial.

"Two days later we saw two of our friends who had enlisted in the motor ambulance of the medical corps as non-combatants. However, they were required to wear the uniform and go on guard duty when their time came; also carry the rifle with fixed bayonet, and were given orders to shoot if any prisoners were seen trying to escape. As non-combatants they felt themselves to be in a peculiar position and with no other alternative.

"June 7, Friday: After twenty-five days waiting, Cox, A. N. C. Quaker, and I were courtmartialed. Six

others had their trials postponed until the first of the next week.

“I was charged with ‘Violation of the 64th Article of War,’ and so were the others.

“ ‘Specifications: In that Private Roy E. Peters, M. D., N. A., No. 753, 170, Service Company, M. O. T. C., having received a lawful command from First Lieutenant George L. Daily, M. C., his superior officer, to don the prescribed uniform of the United States Army and do fatigue duty in Company quarters, did at Camp Greenleaf, Chickamauga Park, Ga., on or about the 15th day of May, 1918, willfully disobey the same.

‘Signed, George L. Daily,

“First Lieutenant, M. C.’

“By Judge Advocate Major Wm. K. Evans—‘The court martial manual provides that religious belief is no defense to the charge of disobeying an officer.’”

Major Evans, just at close of court-martial.

The Defence: “I rest right where this is. I don’t know of anything I can say. I think the court has brought out everything that I would wish to know. As a matter of form, I believe I will say just one thing for this man. If the court please, this man’s attitude, based on what he calls a conscientious inability to perform military service, due to his religious convictions, has been a consistent attitude with him ever since he has come into the military service, I wish to simply bring out that one thing; that he has been considerable of the time under my personal observation, and he has consistently refused. There was no shadow of turning, a minute.”

Four days prior to the court martial proceedings, Major William K. Evans came in the guard house, ordered us up in line, said he was appointed attorney for our defense, yet he was not in sympathy with conscientious objectors. His parents were Quakers. Further-

more he had this to say about us, "I know it isn't easy for anyone to take the stand that you men have taken and it is always easier to follow the crowd than to stand alone for a principle. I know all about you men, just how you have acted, what you have said and done since you came here. The way I understand it, you men are not taking this stand because of anything you have made up, but you are standing for a principle of your church and the things which you have been taught. They have put you men in the army and you don't belong here, now we have to courtmartial you to get you out again."

August 29 at 3:40 P. M. Lieutenant Massey when reading sentence, told me "That I was no longer a citizen, and therefore not entitled to hold my religious belief." I was sentenced to "Ten years' hard labor in Fort Leavenworth military prison and a dishonorable discharge," I thanked him

The following day Massey ordered me out alone, handed me a pick and ordered me to use it. I refused, and he ordered the guard, a big heavy Italian, to prod me with his bayonet and force me to obey his orders. Providentially the man placed the sharp pointed bayonet on the handkerchief in my hip pocket and forced me along for several feet, this he repeated several times, then I turned and faced him and remained standing motionless in the hot sun for three hours.

Massey said he would break me. Informed me that I was crazy. Put me in solitary under roof in barn, under blazing August sun, on a fourteen day period of bread and water. I refused to eat for five days. With pain in head from sleeping on bare iron army cot, I was taken to hospital in semi-conscious state. Recovered, I was taken back to guard house. I was in hospital two weeks, while there was under an armed guard every minute, day and night.

Remained in guard house eight days. September

20th, 1918 we were taken by motor truck to Chattanooga at night, under guard, eight of us together. 1:30 A. M., on board train for Fort Leavenworth, Kansas. Arrived in Memphis, Tennessee 11 A. M., September 21st. Taken to city jail, put in one large cell, remained locked up for eight hours until train time. While waiting in depot a strange lady stepped up to Sass and me and said, "I want to shake hands with you boys, I don't want you to think every one is down on you because of your religion; and I respect you for the stand you take." Then she shook hands with each one of us.

Left Memphis 9 A. M., Saturday. Arrived at Leavenworth military prison 3 P M., Sunday, September 22nd. Unhandcuffed all the way.

Dressed in prison clothes with number painted on back in large white figures (14589) was my number.

Worked for three weeks on farm in connection with military prison.

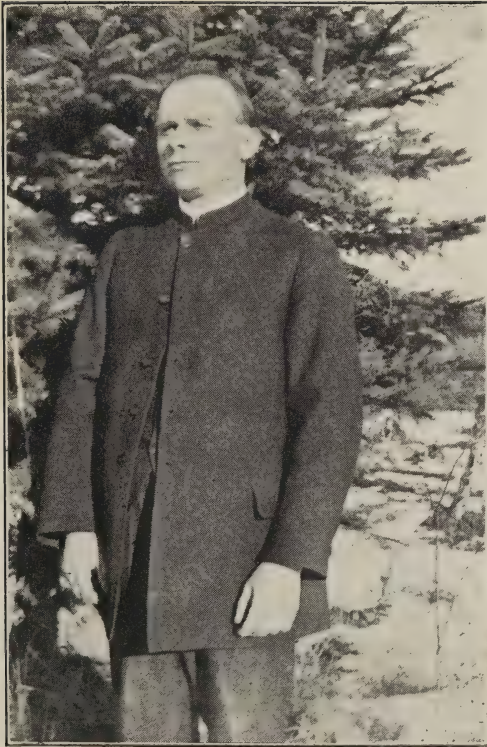
At night and Sundays I was locked in single cell. The bed bugs were unbearable, millions of them infested the brick walls. I was compelled by circumstances to drink out of the wash bowl.

October 15th I was admitted to the hospital. I had influenza and pneumonia, but survived the plague, and left the hospital November 14th. I was sent back to work in the hospital as room orderly. The food here was better than that served in the prison barracks.

I was transferred from the locked cell to one of the open cell wings, no bugs here, six men sleep in one cell in separate beds.

I was released from Fort Leavenworth U. S. D. B. November 25th and sent to Camp Dodge, Iowa, with two other conscientious objectors. At the prison the officers again tried to get us to don the uniforms, but on refusal they permitted us to wear U. S. D. B. suits without numbers.

Arrived in Camp Dodge November 26th. Again the



EARL D. BURNS
(See page 306)

captain interviewed us and tried to get us to take up non-combatant service. We had our own quarters there and did our own cooking and other work but were not bound under military orders.

January 3rd, 1919. All the men at Camp Dodge who did not meet the Board of Inquiry at Fort Leavenworth were interviewed singly by Major Kellog. His questions were greatly varied and sharp.

January 17th. Signed Conscientious objector's discharge. (Blue one instead of yellow), but refused to sign military pay roll.

January 18th. Boarded train for Chicago.

I refused to accept non-combatant service because it is directly connected with the military service. "They fight who help the fighter fight" was the world's slogan during the war days.

To do non-combatant service is to release another man for the firing line, and thereby become a "slack-er."

Unless the various units of non-combatant service are fully in mesh with the great war wheel of the military machine it cannot keep running. The armies of the world would soon become depleted if it were not for the medical and surgical department which serve to keep the army in repair. Major-General Gorgas, surgeon general of the army made this statement—"Seventy-five to eighty per cent of American troops wounded in battle will be restored and returned to service again."

Finally, beware of the kind of advice you take in time of war, either from strangers, clergymen, friends or close relatives. You must know for yourself and learn to stand alone; the way to know is to read the Bible.

Brother Roy E. Peters.

CAMP DODGE, DES MOINES, IOWA

Naturally, this camp located in a country sympathetic with Allied interest whether chiefly French or English had no place for the man who would not fight for the united cause. Before a Detention Camp was finally established conscientious objectors endured untold hardship and suffering. Indeed, some have been forced to promise never to reveal the detailed experiences.

However, there are a few who are bound by nothing but the law of God as the following testimony of Brother Earl D. Burns will reveal. "I was called in the first selective draft December 18, 1917 from Williston, North Dakota. I was the only conscientious objector who came from that part of the country. When I landed in Camp Dodge the first thing was a lecture by one of the officers on what a man had to do in order to be a good soldier, which included cigarettes, prostitution, etc. When he got through lecturing all the boys cheered him but me. The more he talked the more I was against it.

"I started to drill with the rest of them for a couple of days but the more of it the worse my conscience hurt me. When they issued the uniform I refused to take it. Then I had a chance to make my statement, as the right man was on hand in a minute to talk to me. I certainly got a bawling out right there. However, I got along pretty well at that. To my surprise I was not put in jail, but was put to cleaning up, etc. I got my bawlings out daily, of course, and was kept there for about six or eight weeks.

"Then orders came that I was to move to the remount station where, at first, I was treated a little better. There I met with a bunch of Mennonites, Quakers, etc., thirty-two in all. As time went on and conditions got worse for conscientious objectors until finally one after another dropped out and took the regular train-

ing and uniform and signed up for service, until there were only twelve left. Then they began to punish us severely. They made us stand still outdoors without much clothing on, in cold weather. Among the many threatenings they said they had orders to shoot us after a certain date. The day before we were called into the major's office. Only eight of us then, were lined up in a row. They put me at the end of the row for they mistrusted me to be a sticker. After giving us a long talk, telling us what would become of us if we did not, take service, they began at the opposite end of the row to give a last chance to accept service. They all accepted service but when it came to me, I, standing straight, looking the major straight in the eye, said No. The other boys did not hardly look up when they gave their answer as they seemed afraid, but it only made the grit rage in me the more to think there I am alone. All had forsaken me after promising me they would never give in if they had to die. But yet I was not alone, the Lord was with me or I would have failed.

"The next morning I was turned over by the major to a bunch of roughnecks of guards. I was taken out in the mule corrals. There I was lined up to be shot with my back toward a high corral. They aimed at me. The commands were given by a half drunk sergeant. NO one fired. Then the sergeant said, 'shooting is too good for him, we will hang him.' I was then stood under a high gate with a rope placed around my neck. The rope extended over the top of the gate to a man on horseback, where it was fastened to the saddle horn. They asked me if I had anything to say before they started up the horse. I told them that I trusted in God. If I was worthy of death that it was up to them.

"The man on the horse started up. But he had loosened the rope from the horse and it was dropped to the ground when he started. They all walked off, talking among themselves. I could not hear what they

said. I was left there standing with my hands tied behind me and the rope around my neck, After releasing myself I went back to the barracks. A few days later Aaron Loucks, the Mennonite conscientious objector overseer came to camp and had the authorities give us all another chance."

March 15, 1918 Aaron Loucks writes concerning this: "I have visited eight or nine of the camps and in each one we now have segregation and the boys are taking their stand of no service under the military establishment. At Camp Dodge we had our hardest test but we succeeded in our last visit in securing the release of six brethren from the guard house and about ten others took their position with these brethren of no service under the military establishment. They have since been segregated and are awaiting the ruling of the Secretary of War in their case. We also take the stand no uniform nor war drill which enables us to make a stronger case."

Brother Burns gives results, continuing: "We were segregated in a detention camp. There we were under different officers and were treated fine. They tried to get us that way. This lasted a month or so during, which time I was not idle, but went about camp visiting the Brethren as they came to camp in the drafts. I then visited Brother Walter Oliver who, with others, was added to our number until we had quite a company.

"We were then confined to quarters so we could not talk to any one. Then came trial after trial, sort of preliminary hearings, not court martial trials. Conditions grew worse, and worse, and worse, and our number decreased. Then came a time that Walter Oliver and several others were put in the guard house. Some of them took service. When the officers saw that it worked all right they put the rest who would not accept service in the guard house."

Brother Frank G. Deidiker describes conditions in the guard house, viz:

"On May 22 twelve conscientious objectors on religious grounds were confined to the guard house. On the morning of May 30 we were kept at attention for two hours, and in the afternoon for three hours as punishment for refusal to perform military labor.

"On June 1, for the same reason, we were given very rigorous treatment, first a cold water shower and scrubbing with yellow soap and scrub brushes. Then five hours of so-called 'exercises;' one of those exercises was holding a spoon at arm's length, straight in front for several minutes until extremely painful; another, walking around the room in the full-squat position an exhaustive number of times; another, standing unsupported on the left leg over an hour, with the right foot tied to the hip; another, transferring water in spoons from one bucket to another and back again, this being repeated, a time of over three hours."

Brother Burns adds: "While serving in the guard house the Board of Inquiry came. We were marched up before them under guard all the time except right in the Board's presence. They did not take all. I think Walter Oliver was left behind. We were marched to a mess hall for our meals. They gave us only spoiled stuff, things that would have been thrown in the garbage can. It was so rank that it made most of us sick.

"One day we all got papers stating we were to be court martialed. They only got three court martialed, when for some reason they stopped. Conditions got so bad that we made up a letter between us, giving details, slipped it out regardless of guards through three different parties to Washington, D. C.. We got justice in about ten days, when nine of us were left out of the guard house. But the other three, including Walter Oliver, remained and were later sent to Fort Leavenworth."

“About three weeks later we were furloughed. I, being lucky, got a good place. In about three months I was called back and discharged December 18, 1918.”

A ministering Brother from North Dakota who arrived in Camp Dodge in the spring of 1918 was “awfully mistreated because he refused to put on the uniform and drill. I have it from good authority that they thought he was dead at one time.”—A. M. Sharp.

Soldiers of the cross, as have been shown, fought well and in many different positions, to maintain a pure conscience. Brother Lester S. Smith waged war on American soil for conscience sake in a unique way. Unlike most of the Camp Dodge Brethren he did not reach the prison, but evidence of his strong position against war,—drill and uniform will likely be carried in his body to the grave. Others were prodded and cut with bayonets, but he alone of the Brethren had bones broken in efforts to break his will to remain separate from the army.

His detailed account of the accident after the officers had given up hopes of making a soldier out of him, follow.—“The rest of the company wanted to know why I did not wear the uniform. I told them the reasons. They said they did not want to either, and, that I wasn’t any better than they were. Some of the acting sergeants came around after supper and they said they would give me an hour to put the uniform on. I told them, I might in a few days but I wanted a little time to study over it. They came around later and told me they would give me five minutes to make up my mind. I told them I wouldn’t do it. They took a blanket off a bed, and took me outside the tent. They put me in it. Carrying me a few rods to the ends of the tents, they started with their fun.

“I don’t know how often they tossed me or how high. How many had hold of the blanket I don’t know, but was told that all who could find room helped toss me.

I held to the edge of the blanket a few times with my right hand and I suppose that had a tendency to throw me on the ground. They might have let me fall on purpose. I noticed that my arm was broken and told them so. They picked me up and took me to the tent, someone called an ambulance, which took me first to an infirmary, then to the hospital. This happened about eight o'clock, September 20, 1918."

The armistice was signed before any use could be made of Brother Smith. His recovery was low but in 1919 he was discharged from the army. Other conscientious objectors were tried for not wearing the uniform and put in the guard house and confined there long after the armistice was signed.

The most important incident in Camp Dodge regarding conscientious objectors was the arrest of Elder John A. Robinson, May, 1918. He was a regular visitor, but a certain captain charged him with violating the espionage act on three counts: (1) Distributing the minutes of the Goshen Conference with certificate of church membership. (2) Relating the trouble some young Brethren had after accepting the uniform in Eastern Camps. (3) Influencing Brethren not to wear the uniform.

Great publicity was given to the case. It was tried before a Federal Grand Jury. An indictment was returned. Two of the best attorneys of Des Moines were employed. The church as a whole stood ready to assist the arrested Brethren. Bond was given to keep him from jail. Advices were exchanged by mail and wire.

One term of court was about over. The next, fall term of court convened and when the trial would possibly have been called the nation was on knees of thankfulness for peace.

BRETHREN DRAFTED TO CAMP FUNSTON AND FORT RILEY, KANSAS

That this camp is far away from Washington and was under the command of Major General Leonard Wood made it a terrible place for conscientious objectors to be sent. Though practically all conscientious objectors who were sent to Leavenworth saw one or both of these camps, we mention only those drafted to these places from home. In the early part of the war the government intended to make Funston the largest cantonment.

When the hordes of men came pouring into this camp from the Rockies to the Mississippi and northward from the Rio Grande, the Brethren were far from organized to take care of the drafted ones. A factor conducive to this lethargy was the annual Meeting in Wichita, which left the impression that we would be left at **home but should help as best we could** the grand government of U. S. A. When they were informed that they would have to go, they went, "Thinking they would not be asked to uniform themselves and drill with the others, but they were terribly disappointed. In our talk with two of the head officers they said very emphatically, 'Why did you send them here if they were not to drill and take the usual training?' They also said they had no such thing as a detention camp here for non-combatants." D. A. Crist. Urging that all non-resistants refuse to go to camps he continues, "If some Brethren could get some written and signed orders from some proper authorities to present at the **camps that would excuse them from the usual drill, etc.**, then it would be fair for them, but as it is they will almost be compelled to fall in line and forsake their baptismal vow which some have already done. What a duty! Oh, God help us."

A month later he reports, "About 150 segregated,



C. O.'s at Camp Dodge
Remount Station

however not in accord with Secretary Baker's orders. They were put in a separate room today and given but one blanket (no bed in the room at all) and are to be given nothing to eat at all except bread and water until they obey orders. One of these I am well acquainted with, but was not permitted to see him. One other was sent to the guard house last night." He strongly urges united action with Friends and Mennonites. November 15 he reports, "The non-resistants were being treated better than before. Some have been persecuted very much."

The most exact account is that of Brother Roy H. Mohler reprinted from "The Gospel Messenger," March 16, 1918:

"There are about 150 objectors in our company, consisting of Mennonites, Quakers, Adventists, Russellites, Brethren, and a few representing other organizations.

"Only a few of the boys have taken up definite work. Several of the Brethren boys are in the medical department. One of them is working in one of the regimental infirmaries; the others are with the Sanitary Train.

"While some have experienced a few rather severe trials, as a whole we have gotten along very well. Even those who have been more severely tried, feel that they are none the worse for it. Our ministers visit us at times; also the Mennonite ministers. At times the Brethren and Mennonite ministers are here on Sunday. At such times we have a union service, which is always very much enjoyed by all. The Heavenly Father must be pleased at the spirit of unity, manifested in this way, at a time when a great principle, held in common, is at stake. The 'Messenger' also is a welcome guest.

"The writer was transferred several times before reaching the segregation barracks. While this was not "our way," the opportunity it afforded to get acquainted with the other boys and their experience in army

life, caused us to take a broader view of the situation and, after all, was no doubt, for the best. We were one month in the Field Artillery, one month in the Depot Brigade, and over a month in the Quartermaster's office.

"The boys, here at Camp Funston, are well cared for. We have enough to eat and good medical and hospital service. We have Bible study and prayer meeting in the Barracks each evening. At present we are studying the 'Life of Christ,' and are finding it very interesting. If the Barracks were large enough we would be glad to have the 'Messenger' family enjoy our meetings with us, but we know you are with us in spirit; no doubt it is an answer to your prayers, as well as ours, that we are faring as well as we are.

"But while we are getting along very well and having some very good times, we are anxious to get into some positive, constructive work, though humble, which will contribute, in some small way, to the good rather than to the destruction of humanity."

Enduring the terrible grilling in camp before the President defended "Non-combatant Service," Half of the Brethren had to decide April 1st as to their position. Brother Mohler reports April 10th, "I am sorry to say, about six of the Brethren boys have accepted the Quartermaster work. The worst feature of it is, I fear part of them have accepted cigarette smoking and some other undesirable habits."

Writing of the difference in views of visiting preachers as well as boys he says, "It is a little hard for the officers to decide whether or not to class us as objectors." The several Brethren who take the position as absolute objector after seeing every phrase of army life take II Corinthians 6:14-18 (Be ye not unequally yoked, etc.); as final advice. Brother Crist admits August 31, 1918 that our Brethren have been badly neglected in Camp Funston and that during the summer

of 1918 conscientious objectors were being tried to the bitter end. In September two fathers were asked if they were non-resistants when applying at the pass office for the privilege of visiting their sons. Answering affirmatively they were sent away without letting the boys have even a friendly word from home. The boy who compromised sufficiently to accept non-combatant service had to take the service the officers chose for him. (D. A. C. 10-14-18).

The following account written by a Kansas brother, Ezra Earl Barnhart who suffered in Kansas camps makes conditions clear. His induction into the service was similar to that of other conscientious objectors, but his discharge from service was at his own risk, having received many physical injuries, from which he has not yet fully recovered.

"I think it out of the question to relate all experiences but will give some: In camp almost daily we suffered slurs and uncouth remarks with occasional threats; outside many falsehoods, which were mere rumors that grew to abnormal proportions. One of these was that I tried to run away and got shot in the heel; another that I had been daubed with molasses and given over to the flies for refusing to wear the uniform, etc. Two months was spent in the guard house, the first period of which was in a somewhat darkened cell that was crowded to twice its capacity. Here a number of us got the 'flu.' One week was spent in the hospital with that dreaded malarial fever after which we were returned to solitary confinement in the guard house and were soon given our Court Martial trial and later sent to the prison at Leavenworth. I arrived at that place sick in body and weakened by the strenuous burden of the day without having been permitted to partake of food. Here I could not see my way clear as to what to do and was placed in a dark boarded-up solitary cell on bread and water, being marched to the bars during the

day time and sleeping on a board with three little, dirty, ragged blankets at nights. This was for refusing to sign up for prison labor. Everything personal was taken away, even my Bible. Upon being placed in the cell I lay upon the floor almost fainting. But thanks be to God, man can not deprive one of the Word that is hid in the heart and remembering the words of the Lord Jesus when he said that men ought always to pray and not to faint; I immediately arose to my knees and prayed through to peace and victory. And here I recommend to the children especially, that they lay up a store of Bible verses while they are young and while memorizing is easy.

“Shortly after being placed in solitary at Leavenworth I had become happy in the Spirit and was humming and singing, ‘Praise God from whom all blessings flow,’ when suddenly the door of my cell was opened and the cell guard said that if I did not keep still he would knock my brains out. I told him that I didn’t know but what it was allowable as I heard others were singing. (Some boys were singing ragtime) He said that I was a liar to which I made no further reply. I was at this time manacled to the bars of the inside door, so I kept quiet as I did not want to disregard rules where no principle was at stake. Ezra Earl Barnhart.”

BRETHREN AND OTHERS IN PRISON

This chapter deals with individual Brethren and others rather than groups. Each one is entitled to at least a page if his record were at hand. The mouths of many have been sealed by threats of military men. As everywhere in these records it is not partiality but rather availability of facts which gives some more prominence than others. Before we censure the authorities too severely for the conditions which will be described presently, let us remember that Brother Raymond Brumbaugh of California would not have been

transferred to the Friends Reconstruction Unit after being sent to France by mistake, maintained at government expense until it was safe for him to return home, had not the authorities intended to be reasonable with us. Another was returned from Siberia when it was discovered he was in the army by mistake.

The guard houses, stockades and military prisons were used as a whip to enforce obedience to orders. In some of the camps where non-resistants were not known we find extreme persecution, as non-commissioned officers holding a brother down on a concrete floor and strangling him with a water hose, then resuscitating him. Many were forced into uniforms by clothing thefts and other embarrassing and painful assaults.

In the East, Fort Leavenworth; in the West, Alcatraz Island is the bitterest end a disobedient soldier can reach. The following gives a vivid picture of persecution endured by brethren in the non-resistant faith of Christ:

FOUR HUTTERITE MENNONITES IN THE MILITARY DUNGEON

Written by J. G. Evert, Hillsboro, Kansas. Translated by Maurice A. Hess, Mont Alto, Pennsylvania.,
Who was in solitary confinement with Jacob.

The following remarkable occurrence is founded on the report of David, a Hutterite brother, who was released from the Military Prison after his two brothers, Joseph and Michael, had lost their lives in the prison under deplorable circumstances. The truth of this heart-breaking story has been corroborated in every respect by means of the independent report of a fourth of the brethren, Jacob by name, the brother-in-law of one of those mentioned, who at this time (February, 1919) yet remains in the prison. (The family names of the four men are here omitted according to their wish.)

The position of the Hutterite brethren with reference to military service has perhaps been stricter than any other part of the Mennonite people; for that reason, also, the treatment of which they have suffered in the military has been particularly inhuman.

When the four above named brethren set off toward the camp, their suffering began already on the way because of their beards, similarly as it usually had happened to their brethren and also the Holdemann people. The other young men on the same train took it on themselves to cut off the beard and the hair of the Hutterites, and at this they naturally proceeded in no gentle way. They wept over the indignity when from this as an omen it was evident to them what they could expect.

As soon as they arrived at Camp Lewis, a card was put before them on which they should sign a promise to perform obsequiously all military commands. When for religious reasons they absolutely refused to do all military service, or to bind themselves in any way, or to take up service under military direction, they received the command to step into rank and to march with the others to the drill ground. This they also refused to do, neither did they accept the uniform. (The brethren have their own self-made style of dress). Consequently the four men immediately were sent to the guard house. Particularly painful to them were the frightful blasphemy and abuse which they had to hear incessantly.

After two months in the guard house they were condemned for 37 years by the court-martial, but this sentence was reduced to 20 years by the commanding general. The Military Prison on Alcatraz Island, San Francisco Bay, was designated as the place of imprisonment. Chained together two by two, hand and foot, they were sent to that place under the guard of four armed lieutenants. In the daytime the shackles on

their feet were unlocked, but the handcuffs never. At night they had to lie together two by two, flat on their backs, chained to one another in pairs. There was little sleep on the two nights of the journey, only groaning and weeping.

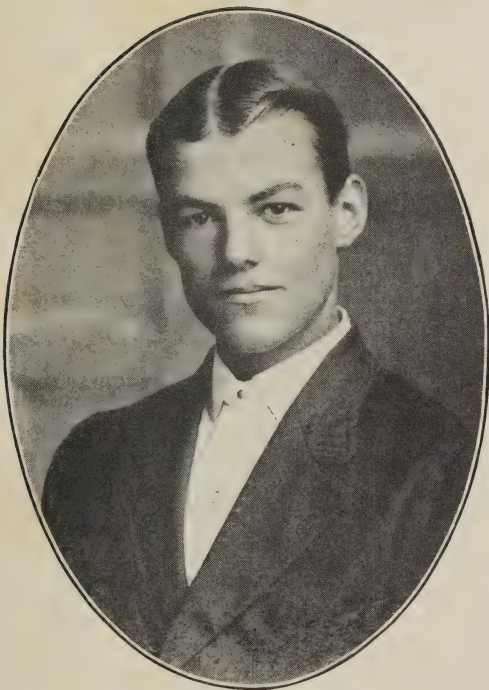
As soon as they arrived at the Alcatraz Prison, their own clothing was forcibly taken off of them. They were ordered to put on the military uniform, but they refused as previously. Then they were brought into the underground dungeon, into solitary, dark cells, full of excrement and stench. The uniform was thrown toward them at the time with the words, "If you do not submit, then you must remain here until you give up the ghost, like the four whom we carried out from here yesterday."

Thus they were confined in their light underclothing. The first four and a half days they received nothing at all to eat, only a half glass of water every 24 hours. At night they had to sleep on the cold, damp concrete floor without blankets. The last day and a half they had to stand with their hands over their heads crosswise, fettered to the iron beam and strapped up so high that only with difficulty could they reach the floor with their feet. This strained the tendons of their arms so much that David, who at the present time is released and is at home, says that he even now can feel the effects of it in his side. Sometimes, he relates, that he alleviated his pains a little in the following way: with great difficulty he drew the excrement bucket nearer with his foot so that he could stand on it and relax the strain on his arms somewhat. During this time they could not speak with one another because they were too far apart; but once David heard as Jacob cried out, "O, Almighty God!"

When the five days expired, they were brought out from the "hole" into the yard, where a number of other prisoners were standing. A few of these, moved

with compassion by the appearance of the Hutterites. One said with moist eyes, "Is it not an outrage to treat men in such a manner?" For the men were covered with one cutaneous eruption, gnawed at by insects, and their arms were so swollen that they could not draw the sleeves of their coats over them. They had also been struck with cudgels in the dungeon. Once Michael had been so inhumanly beaten that he fell down unconscious.

After they were let go out of the dungeon at noon on the fifth day, they yet received no food, nothing before evening, when they finally received supper. After that they were again cooped up in their cells day and night. Only on Sunday for an hour they were allowed to walk around a little within the enclosure in the yard, but only under strict guard. In this condition they had to spend four months in the Prison at Alcatraz. Then at the end of November they were transferred from Alcatraz to Fort Leavenworth, and were taken to that place by six armed non-commissioned officers, and again they were fettered together two by two. This journey went down through Texas and continued four days and five nights. They arrived at Leavenworth about 11:00 P. M., and were driven in the middle of the street with great clamor and bayonet-pricking, as if swine were being driven. In their arms that were chained together they carried their travelling bags, in the other hand their Bibles, and a wider pair of shoes under one arm. And thus they were constantly goaded on to greater speed, up the hill to the place where the military prison is. When they arrived at the gate, they were covered with perspiration, so that even the hair on their heads was wet. And in this condition, in the raw, cold winter wind, they again had to take off their own outer clothing in order to put on the prison clothing, which should have been brought from within for them before they were let in. When this was done after



EARL BARNHART
(See Page 315)

two hours, they were almost benumbed on account of the cold probably for an hour in the night. Early in the morning, about five o'clock, they again had to stand in the cold wind in front of a door and wait. Joseph and Michael could endure it no longer, but got such violent pains that they had to be taken to the hospital.

Jacob and David were taken back to the solitary dungeon cells because they refused to do the prison work under military control. They had to stick their hands through the iron grating, and there the hands were then chained together. Thus they had to stand nine hours a day, and received only bread and water for food. This was continued fourteen days; then they received regular meals for fourteen days, and then alternated again.

When Joseph and Michael became so violently ill, Jacob sent a telegram home to the wives of the two brothers. They left their children at home and set out in the company of a relative yet the same night. The matter was made still worse by this fact: the railroad agent maintained that the telegram had come from Fort Riley and not from Fort Leavenworth. He sold them a ticket to the wrong station, and they thus lost a day's time when they first stopped at Fort Riley. Finally they arrived at Fort Leavenworth about 11:00 P. M., and found their husbands so near death that they could hardly speak with them any longer. When they were again let in, early the next morning, Joseph was already dead, and the body put in a coffin. They said he could no longer be seen. But his wife, Maria, pressed through the guards and doors up to the head officer, and besought him to see her husband just once. Then was she shown where the body lay in the coffin. She went there and looked in through her tears. But to her horror she had to see that they had dressed her beloved husband in the uniform of a soldier, which he

during his life had so steadfastly refused in order to remain true to his religion. When his brother Michael died in a few days, he was dressed in his civilian clothing after it had been expressly requested by his father, who meanwhile also had come. When Michael died, his father and his wife and brother David were present as he once more reached out his hands and said, "Come, Lord Jesus! Into Thy hands I commit my spirit."

As soon as the relatives had departed with this body also, David was sent back to his chains in the solitary cell. He said, "The whole following day I stood there and wept; but I could not wipe away one of the tears, for my hands were manacled to the iron bars of the Prison." No one seemed to pity him. But the next morning a sentry voluntarily agreed to deliver a message to the head officer for David. Then he let David ask for permission to have his cell nearer to that of his friend Jacob so that they could look at each other at least, if they could not speak to each other also. The sentry took the message to the head officer, and in about an hour he came back and said that David should pack up his clothes: he was to be discharged! But this came to him too unexpectedly, and he could not apprehend it. The sentry took him along to the head officer, who again said the same thing, and made out David's discharge papers. A request for permission to go to his friend and bid farewell was not granted. So then he went down to the gate, but outside he yet hesitated, when he was again in doubt whether the occurrence was a reality or only a dream. As he was thus standing there, a sentry came over and asked why he was standing there. "They tell me I am released, and I cannot be sure of it." Then the sentry replied, "You can be quite sure of it, for no one may come out here who has not been released." Then David said he was eager to leave a word of farewell for his friend Jacob. Then the sentry said he should write a few lines on

paper, and he would deliver it to Jacob yet on the same day. And this he did; for in his next letter to his wife, Jacob wrote, "Kathrine, just ask David, he will be able to tell you all verbally better than I can write it." From this it was easy to see that he already knew of David's homecoming.

The lamentable funeral rites and the evident sympathy of the entire neighborhood are indescribable. They had been away from their homes and their loved ones six months and almost the entire time in hard dungeon imprisonment with the most inhuman treatment,—and now to come home as corpses, it is more than the pen can describe. They are as the champions of Christ their Master, running into his arms and entering into eternal rest.

On December 6, the Secretary of War issued an order whereby the chaining of military prisoners as well as other inhuman corporal punishments should no longer be allowed. But about five days later when two of the Hutterite brethren went to Fort Leavenworth to visit Jacob, they found him yet in the solitary cell with his hands chained to the iron bars, standing nine hours a day. At seven o'clock in the morning he received bread and water for breakfast; about noon he was let loose 30 minutes to eat up his bread and water; and about 5:30 in the evening he again received the same when he was let loose for the night. For his rest at night he received four blankets; but he had to sleep on the concrete floor, and bugs were there without number.

Jacob sent home with the visitors the following message: "Often I envy the three who already have been released from this place of torture. Then I think, why is the hand of the Lord so heavy upon me? Nevertheless I have tried to be true and diligent and have yet made the brotherhood very little trouble. Why must I now suffer so long by myself? But then there also

comes to me again a pleasure, so that I can weep for joy, when I consider that the Lord regards me worthy to suffer a little for his sake. And I have to confess, in comparison with our previous experience, this life here is as in a palace." From this the reader can conceive a picture of what these four have endured at Alcatraz, if Jacob now thinks in Fort Leavenworth it is more as a palace in comparison to the former place. So on bread and water to stand nine hours a day, chained in solitary, and at night to sleep on the concrete floor among the vermin, as in a palace! It is the same as if a deliverance by means of death were to be preferred to a longer life in such a living sepulchre.

On December 12, finally the chaining of military prisoners was stopped according to the order of the Secretary of War, as above mentioned. Boards were also laid on the floor for the solitary prisoners to lie on, and this is considerably warmer than on the bare concrete floor. Further improvements yet were made after the many written petitions had been submitted to the War Department.

Jacob also became sick and was taken to the hospital for a few days, and from this place his story first reached the outside world, and it was printed in the English language in Chicago as well as in many other cities also, and by means of it David's statement is completely corroborated. Yet Jacob was not one of the 113 conscientious objectors who were released from Fort Leavenworth on January 27, 1919, in consequence of the order of the Secretary of War. But let us hope that his time soon will come and also that of all the remainder!

The case of these Hutterite Mennonites is one of more than ordinary practice of severity; but a hundred Mennonites and other non-resistants have been treated with similar outrage and inhumanity in guard houses of training camps and in the military prisons. Who can

take it upon himself to call these men "cowards," indeed who can do it! They are at least a living monument for what harmless religious people in these "enlightened" times yet must suffer because their convictions do not agree with those of other people..

J. G. Evert.

Of the sixteen or more of the Church of the Brethren to reach military prisons but two, Charles E. Mohr, of Coopersburg, Pa., and Willard F. Heminger of Elkhart, Indiana, alone were imprisoned in Alcatraz. Their stay was but for a short time in the summer of 1919. They were discharged September 5, 1919. The many months of persecution in guard house, stockade and prison which they endured rather than do some work which they considered wrong is the heart balm of today, a fit reward for keeping a clear conscience. They refuse to make any statement regarding their persecutions, but Brother Mohr says, "My advice to Brethren who are or may be drafted is that they should follow the dictates of their conscience. But, their consciences should be governed by the teachings of the King of Kings, The Prince of Peace instead of the "Patriotic" shouts of men." The reason for the imprisonment of these Brethren is unknown. Brother Mohr was assigned, however, to a farm where living conditions were bad and the work was of Quartermaster nature, producing and delivering milk to Naval Station, Annapolis. He protested. His county agent sent him back to camp being too impatient to re-assign him. Brother Heminger in Camp Taylor seems to have been court-martialed as were thirty others.

Three who were court martialed in Camp Taylor at so great expense to the army arrive at U. S. D. B. about August, 1918. Brother Everett R. Fisher writes August 21, 1918, of the imprisonment, viz:

"Fourteen of our boys at Camp Taylor were sent here, the rest being left there and I have heard since,

have been furloughed. We are all well and feeling good. We often grow very impatient and sometimes feel very keenly the injustice done us. But I suppose a few extra trials are good for us.

"Only three of the Church of the Brethren were sent here, L. Blickenstaff, William Goppert and myself. I have found two Old Orders here from California but that is all I know. We are in the D. B. the same as other prisoners, are treated the same as others. But we can not say anything of our treatment as all who behave themselves are treated O. K. We boys do receive some consideration in our work and are trusted more than the average prisoner. We are working at the dairy barn here. I think there are nearly 150 conscientious objectors here inside the walls. Most of them are working on the farm in some capacity. The work we find is not work that is so necessary but work just for the work's sake. It is this way in many cases, although not all. The dairy farm, hog farm and farm are the main profit producing factors here.

"If it is necessary that we suffer such impositions, even to serving ten years in order that the principles of Christ be lived in their entirety and lived without compromise I am ready to suffer them and my whole life if necessary. Ours is the opportunity of living the whole Christian life in every way, a well rounded Christ life if you please, and living it in the worst environment and temptations. It seems to me if a man can come out of this hole without any feelings of resentment against any one, and has lived an exemplary life while here, that there is little doubt of his sincerity. May God so help us to live each day, each minute."

Little can be said about Brother Jesse Ellis Myers and George S. Studebaker and the Progressive Brother Charles W. Bolley except that they were imprisoned October 4, 1918 after having shown a tendency to com-

promise with the army at Camp Taylor rather than accept the court martial sentence. The discharge of all from Camp Taylor should have been among the first. However, Brother Lloyd Blickenstaff was sick when the Board of Inquiry was at Fort Leavenworth January, 1919. Later when interviewed he was recommended for a discharge as were the others but was given a dishonorable discharge by mistake March 27, 1919. Brother Bolley died in prison.

The greatest number of Brethren to arrive at Fort Leavenworth came about the middle of July, 1918. Not having been court martialed they were not yet subjects for U. S. D. S. They were put out in the Fort where Brethren from Lee and Meade met the Board of Inquiry. Maurice A. Hess describes the successive moves of this group, viz:

FORT RILEY

The Fort Riley Conscientious Objectors' Camp seems to have originated from an attempt to get conscientious objectors to surrender their principles unawares. At the Fort Leavenworth central detention camp, about July 13, 1918, Captain Leard, an officer of tact and judgment, called for twenty volunteers to go to Fort Riley to work in the hay fields. No clear statement of the conditions of the work was given, but twenty-one from the group at Fort Leavenworth agreed to go. When they arrived at Fort Riley, they learned that they were to make hay on the military reservation for cavalry horses under the direction of military officers, and most of them refused. The coming of the Board of Inquiry to Fort Leavenworth on July 19 caused the recall of this group. The Fort Leavenworth detention camp had increased rapidly because of transfers from camps in all parts of the country.

On July 25, the entire group of about one hundred fifty was transferred to Fort Riley with the very ob-

vious purpose of working us into the Quartermaster department of the army by the hay making route. Very early in the morning of July 26, all were lined up outside and an effort was made to intimidate and stampede the group to the army hay fields, but the results were very meagre. The group as a whole was admittedly firm and radical, being composed largely of those whom the army had not succeeded in satisfactorily classifying in their original camps. Of the religious groups represented, the Mennonites were distinctly the most numerous. Other smaller groups were Quakers, Church of the Brethren, Old German Baptist, Seven Day Adventist, Russellite, Christadelphian, Pentecostal, Plymouth Brethren, Mollikan, with a scattered representation from churches less widely known or not distinctly non-resistant in their teaching.

After the failure of the hay stampede, other devices were tried. Possibly about forty were willing to help to construct a mess hall for their own use. The others refused for various reasons and were transferred from the barracks to a tent colony on that account, or because they declined to serve as kitchen police in place of the small group working in the hay field. New men continued to come in during August and September until the total number of tent colony and barracks was probably above two hundred.

At the time of the transfer to Fort Riley, we were placed under the charge of Lieutenant Donaldson, an officer of very mediocre ability and no judgment. His inability and lack of tact doubtless contributed to our difficulties. After the completion of the mess hall, for reasons never explained we continued to use the barracks as before. In the meantime efforts were being made by friends to secure the farm furloughs which had been promised to many of us, but they were never granted. All of the time we were subject to the authority of Mr. Leonard Wood, whose well known hostility

to the principles of Christianity as exemplified by the conscientious objectors unavoidably inspired in his subordinate officers the belief that their advancement would not be hastened by their favorable consideration of the objectors.

During the summer, conditions of food and shelter at the barracks were reasonably fair; but at the tent colony from time to time coercive measures were used, such as the issuing of raw food and the forbidding of its preparation in common. When they were permitted to cook collectively, their kitchen conditions could hardly be described as sanitary. As a result there were a number of hunger strikes among the more radical in the tent colony.

About the middle of September, Colonel Waterman was appointed commander of Fort Riley, and his coming seemed to be the signal for the beginning of an aggressive campaign to crush the objectors. Previous to this, those objectors, whom the Board of Inquiry saw fit to classify as not fully sincere, had been placed in the Fort Riley guard house. The story of the mistreatment of these men (most of whom I knew personally) in the Fort Riley guard house, and later in the Camp Funston guard house, sounds like a return to the days of the Spanish Inquisition, and the truth of their story was verified by the dismissal of certain of the officers responsible for the mistreatment and torture. These were largely political objectors, but certainly quite sincere in their beliefs and opposition to war.

During the latter part of September, groups of the other objectors were being sent to the Fort Riley guard house. It seemed to be the policy to dispose of the tent colony first. On September 21, about twenty were transferred, largely Mennonites of the very best type. That make it easier to see what would be the fate of all others who were objectors not from convenience but from conviction.

On September 28, the remainder of the tent colony and the barracks group were taken to the shadow of the guard house, and in the presence of officers were formally ordered to police the parade ground. One who did not fully understand the import of the proceeding asked the officer what he would be expected to do the following day, and received the answer, "You will do whatever you are told to do." There it was in a nutshell. We were being asked whether we would or would not accept military service. Over fifty refused and about eighty agreed to police. Those who refused were then transferred to the guard house.

Before being admitted to the guard house we were searched and deprived of all money, surplus clothing, books and writing materials. We were permitted to keep our Bibles. Forty-one were crowded into a large basement cell which a medical officer later said properly had a capacity of twenty-two. This cell had no windows, the little light and air coming down from the corridor above. Each day the concrete floor was flooded with water, and hence was damp about all of the time. Note that at this time the influenza epidemic was at its height. We cannot but believe that unsanitary conditions in the guard house were largely responsible for the fact that seven and one-half days after we entered, twenty-five per cent. of the prisoners were in the hospital. Of course many others became sick later. It seems almost a miracle that of those who were sick, all recovered except John Wolfe of Maryland, a member of the Old German Baptist Church. Those responsible for placing him in the dark, damp basement cell which was unfit for human life must assume the responsibility for his martyr death.

Approximately one hundred objectors were in Fort Riley guard house at one time. About twenty were transferred to Camp Funston guard house, and there endured unbelievable abuse and torture. The courts-

martial for the trial of both groups were held at Funston. Each day a large army truck backed up to the guard house and took six to ten of the men down the road for trial. It reminded one so much of the French Revolution and the taking of prisoners to the guillotine.

At the courts-martial we had an opportunity to learn what is meant by "military justice." Of course the jury and all court attendants were military officers. To be accused was to be guilty. We were to be tried according to the Articles of War, which we had never accepted and with which we were not familiar; and yet we were denied access to a copy of the Articles for the preparation of a defense. False witnesses were introduced against us, and truly their witness agreed not together. Some were so badly discredited that they were no longer used, and other false witnesses testified in their stead. One farmer boy exercised his right to act as his own attorney and cross-examined Lieutenant Carter and had him to admit that his testimony in the case was not true. That admission became a part of the record of the case, and no doubt can be found on file in Washington today, but the objector was found guilty nevertheless, and received the usual sentence of twenty-five years at Fort Leavenworth Military Prison, and the inevitable solitary confinement on bread and water, chained to the bars nine hours a day.

After the trials, groups of objectors were taken to Fort Leavenworth from time to time. In our cases we were not told where we were going or even what our sentences were until after we were at the prison several days. It is not my province to write up the prison experiences but I cannot forbear noting the constant endeavor to crush the human spirits of a man and to regard him as a mere thing without inalienable rights, without individuality, without the liberty to do any-

thing except what he was told as he was told and when he was told."

Anecdotes of experiences at Fort Riley could probably be collected sufficient to fill a book, but space does not permit that. To those of us who were privileged to be there, Fort Riley must remain a symbol of pleasant fellowship with others who were moved by the same righteous cause, and were ready to face any peril and even death rather than yield their sincere convictions and religious beliefs at the behest of the powers of evil operating through the military organization. It is my hope and prayer that the rising generation may make itself familiar with the price that righteousness has had to pay in past centuries in order to preserve the truth and hand it down unpolluted by evil. The lives of twenty centuries of martyrs may inspire them and give them the strength that they will need in the day of trial.

Maurice A. Hess,

McPherson College, McPherson, Kansas.

Members of Church of the Brethren at Fort Riley:

In Guard House—Ezra E. Barnhart, Overbrook Kansas; Martin S. Duncan, Okonoko, W. Va.; Aden E. Heckman, Lehmasters, Pa.; Percy H. Peters, Rocky Mount, Va.; Homer M. Reed, Floyd, Va.; Joseph B. Wilson, Galax, Va.

Policed Parade Ground—Benj. F. Jamison, Quinter, Kansas; Howard S. Stamm, Mountville, Pa.

In Cavalry Hay Field—Joseph C. Lengel, Hermas, Col.; Frank R. Silvius, Hope, Kansas.

Members of Old German Baptist Church at Fort Riley:

In Guard House—Robert E. Fox, Ladiesburg, Maryland, Maurice A. Hess, Mont Alto, Pennsylvania; Verne L. Kessler, Sawyer, Kansas; Jesse Wingert, Newtonia, Missouri; * John M. Wolfe, Smithsburg, Maryland.

*Died in Fort Riley Hospital.

We are indebted to Brother Aden E. Heckman for the following anecdote: "Major Kellogg told us that we would have to stand retreat and then asked if any objected. Hess, one of the Old Order Dunkers quoted from Daniel 3. 'The three Hebrew children, Shadrack, Meshack, and Abednego refused to fall down and worship the golden image, set up by King Nebuchadnezzar when they would hear the sound of music.' The Major paused and hung his head and then said he is narrow; but did not say he was wrong. That was the last we heard about standing retreat."

The difficulty with which records were preserved can only be understood by seeing a diary written on small tissue papers that could be concealed with Brother Hess's safety razor outfit. Brain storm and insanity are not unusual in these prisons. Though no word could reach the outside world at the time, a condition painful alike to the prisoners and to their friends, reports are available from many sources which describe the hardships. Here is a Christian epistle from Fort Riley hospital:

"God bless me so that I shall be able to write this letter to my dear family, to my dear wife, Mary, and our sweet children Vasia and Nura. I wish you the best in this world and in the future world in Heaven.

"Now I will describe to you what we lived through since August 2, 1918. An officer came to us and said, 'You must become soldiers.' Then he said, 'We will force you to.' We answered, 'Force is with you.'

"The horn blew to go out to drill. We did not go out. Every four soldiers took hold of every one of us. They took me on their arms and put me in the row. I lifted my arms to God and prayed him to help me, and then I fell on the ground. They lifted me up again. They took Moisy the same way. He also resisted and fell on the ground and prayed. They did the same with

Fedor, who fell on the ground as a dead man, and the same they did with Jacob.

"The Colonel ordered to bring a fire hose. The spirit of God supported us and we were ready, even to be shot down. When they found out that none of us would obey their orders, they commanded to turn on the water and put the fire hose against our faces. After being tortured like that for two hours, half dead, we were dragged back to prison, where we thanked God for his mercy.

"A soldier told us to prepare our meal, but we refused and did not eat for eight days. At last the doctors came and told us we were going to Fort Riley. As we could not move, many soldiers packed up our things and put us on wagons, which carried us to the station. Now I am in the hospital and the others are in prison.

"When we got here they began to torture us again. They dragged me like an animal with rope around my neck. They peeled the skin off my neck. They shaved my head. They cut my ears. They tore my shirt in pieces and wanted to put me in a uniform. I did not count how many times they beat me. They pulled the hairs off my head like feathers. I was motionless. I only prayed to God to take me away from this world of horrors.

"Goodby, my dears. Pray God to give me strength to stand all the pains of my soul and body."

In Fort Leavenworth "Hole" privations were extreme as experienced by Brethren, Heckman, P. Peters, Duncan, Oliver, Hess, Fox, etc., of the thirty-five who were put into solitary confinement on account of their convictions. Brother Heckman states that upon arrival at U. S. D. P. they were searched of their belongings. After a few days of prison routine (November 16-19), they were assigned to prison work. "The work of the Military Prison is all military work and this institution is used as an instrument to discipline disobedient sol-

diers. If I, (Aden E. Heckman), could have accepted the work of this institution I could have accepted the work of the army." They were sentenced to solitary confinement, sixth wing, sub-basement, handcuffed to iron bars nine hours a day standing; diet, bread and water; bed, concrete floor; not even a Bible in cell.

Hess describes the first fourteen days in solitary confinement as "Real." The guard was a bad fellow, having spent practically all his life in reformatories, houses of correction and prisons in general. He used many of the objectors badly. One who had been decorated while in prison with a Carnegie Hero Medal for having saved a woman from drowning, fell into his disfavor and was maltreated. However, Hess, with his usual tact, had him believe himself extra bright when he stole an egg biscuit sandwich and slipped it to him. So after a time the Brethren adapted themselves to the diet. They would pick out the crusts of bread and chew them well. Even the third party to get a turkey leg relished it because by long sucking of the bone a little fat was extracted.

Several weeks after the armistice was signed Rev. J. D. Mininger and Mr. King, Kansas Mennonites, got permission to go down to the solitary cells. Their sympathy went out to the men behind the bars when they saw the manacled hands down the line like steer horns. The names and addresses of friends at home were taken. The sad news of the whereabouts of the boys was welcome. And the service of correspondence was greatly appreciated. That same day a colonel from Washington, D. C. also visited the "Hole." When it was requested he ordered the Bibles restored. This was a great treat. Hess got his Greek Testament, which during the long hours while chained to the bars he managed to read on the sly. Let the newspapers poke fun at the low mentality of the conscientious objectors.

There were several in Fort Leavenworth who had been awarded degrees by our greatest universities.

The good fortune of living in a group can scarcely be overestimated. A few were isolated and fared badly. Howard Stamm of Mountville, Pennsylvania, agreed to police parade grounds at Fort Riley, thus lost the moral support of Hess, Heckman, etc. Being of recent conversion to our church he knew not how to look after his interests. Enduring persecution, we know he lost his mind temporarily and was discharged. Our camp visitor, Central Service Committee and an army officer are responsible for his safe return.

An Old Order Brother Edgar Benedict was taken with spinal meningitis while on one of the strenuous hikes in the summer of 1918. While he was in the hospital in Camp Meade his companions were examined. His companion of same status was furloughed. He, however, recovered, was ordered to remount detachment of Q. M. C. He refused the uniform. Stockades and prison were his lot. In transferring him from Stockades of Camp Meade to Leavenworth he was handcuffed to a colored murderer as if he were more criminal than the dozens others who had committed some offence.

The struggle with these Brethren as well as many others experienced can be classed as severe persecution. Theirs is the type of persecution several of our ministers endured.

Brother John A. Rolinsom is mentioned in connection with Camp Dodge. Among others who were threatened with imprisonment and consequent separation from wives, children, and homes are Brother J. S. Sherfy, Bloom, Kansas, and Brother J. S. Geiser, Froid, Montana. The sorrowing moments, sleepless nights, to say nothing of the expense for legal counsel were the price of an unchaste statement that reached an ear waiting for a chance to formulate slander and devise sedition even though false witnesses had to be hired.

There were, however, Brethren sentenced to the Federal Prison because of alleged sedition. The camp visitor, J. H. Crist, reports Brother David Geredes and John Manas in the Federal Prison, Fort Leavenworth, Brother Gerede's own account is the best conclusion we have for this effort.

“Morrison, Ill., March 29, 1922.

“My Dear Brother:

“I will try again at giving my experience during the late war.

“When the request came out to invest in ‘Liberty Bonds’ it was stated how much ammunition and equipment the several stated amounts would purchase. This put me to thinking. I concluded that since there was no law requiring subscribing to this fund, that I as a Christian could not conscientiously and voluntarily invest in said bonds. Later I learned of many who took the same stand.

“However, this soon became a live question in the community and gave rise to mob rule whereby some persons suffered the indignity of having their buildings disfigured, and some having their person treated to yellow paint.

“In the church of which I was (and am now) the elder in charge, there were a brother and sister, who more patriotic than spiritual, took advantage of what I said in a council meeting held in the church on June 16, 1918. When urging my brethren to missionary effort I said I knew that some of our brethren were investing in bonds and some were not, but that whatever they did, they did conscientiously. Then I gave my position on the bond question as above stated.

“On July 5th, 1918, my son Wayne and I were ordered to report to the board of exemption at Freeport, Illinois. My son for re-examination—he a minister—was released, his exemption being legal. Then I was

questioned as to my position relative to the war. After stating same I was told that I did not believe the Bible. Then I was questioned relative to my statements made at a certain meeting. I related said statements as I made them, and here I learned of other statements that were misconstrued, and false. They were held against me nevertheless. I was then told that this was all for the present. I went home.

“Some days later our county sheriff and a federal officer called at my home and I was presented with a warrant for my arrest for “willingly, knowingly, and feloniously” obstructing the draft. I was taken to Freeport and placed in the county jail. The next day I was taken before Commissioner Vance and gave bond for my appearance at court, having sent for my wife and brother whom I called by phone on my way to Freeport. After giving satisfactory assurance for my appearance I was taken home by my Brother Lemuel who came in his car.

“On my return home I went to Morrison and engaged legal counsel and on the following Monday went to Freeport for my preliminary hearing and was bound over to the federal grand jury which rendered an indictment.

“In October I was with my counsel called to Rockford, Illinois, to be given a date for trial. The day set was November 13, 1918.

“On the day set for trial my counsel and I went to Rockford. Having waived a jury I came before Judge Kenesaw Mountain Landis, whose grandfather was a minister in the Brethren church.

“Upon meeting the judge I was asked to make a statement relative to my remarks which I did. He then asked me to make a statement relative to what I said on Mother's Day. I then gave an account of my statements on that day, that it had been said by a certain woman that it was too bad for mothers to raise boys

for cannon fodder. I said that mothers should raise boys for the Lord, that if all mothers had raised sons for the Lord this great war would be impossible. Then he asked me what I would do if the Germans undertook to assault my family. I said that I am not allowed by the teachings of Christ to kill anybody.

"You notice in this trial the judge cut short my privilege to state in full what I wanted to say. He then asked me if I would continue to preach such stuff if he would let me go home. I answered that by God's grace I would preach the word.

"I was also reported as having opposed the 'Farmers' Institute' held in the church house because of patriotic songs that were common and apt to be used in the meeting. This is absolutely false. The brother making this report was president of the Institute and a short time before the meeting I received a message over the phone wanting to know if I had objections to granting the use of the church house for said meeting. I replied that I had not seen the program, therefore could not say. The real reason that I could not give my consent under said condition was that in many programs of today there is great delight taken in a burlesque of the church.

"This part of my trial required witnesses not present. The judge therefore remanded me to jail, setting November 20 for a continuation of the trial.

"Heretofore I seemingly had some consideration. The jailor in Freeport was polite and accommodating but he of Rockford was surly and apparently without human feeling. Here I was placed in a ward among cigarette fiends and after one week had expired I was a very sick man.

"On November 20 I was again brought before Judge Landis, this time to listen to his examination of witnesses who had not been there before, but it was very few of them that he had any use for. To the first three

he put the question, what would you do if the Germans attacked your family? but their testimony was that they would not by the teaching of Christ be allowed to kill. Those witnesses were immediately sent out of the court room. The next was asked if he thought it was right to allow men to violate the honor of women; witness replies no, the judge then said that I told him that I would not raise a hand. (The judge told an absolute untruth.) I said that I would not kill, nevertheless the witness said that I have Scripture to that effect but that he did not think so. The next witness was asked if he thought it right to teach men to violate the honor of women. Answer no.

“The judge then turned to me and asked if I had anything to say when my counsel asked permission to question my complainant. He said to her, is it not true that your husband had ill feelings toward the prisoner and is acting through malice? After a long pause she said, I don't think so.

“When entering the court she took the oath with upraised hand and tells what she knows to be false.

“When the judge told me that all I did was purposely to obstruct the draft, I gave him a straight look and said, ‘Judge, I see what you are doing.’ Thus the trial ended, I receiving a sentence of ten years in Leavenworth Prison.

“On the evening of this 20th day of November, 1918, I was taken to Chicago, Illinois. On arriving at the Cook County jail I was taken to the receiving department, there to undergo a physical examination, treated to a bath and placed in a receiving cell for the night. This was my first experience in contact with the dire depravity of the human race. Here was filth that beggars description, disease in a most indescribable form. When we were taken into the receiving department there was an old gentleman sentenced at the time I was, later released, we were placed in a cell to await

our turn. There we stood in human excrement, the stench of which was almost unbearable, not only on the floor but the sides also about four feet up were also in the same condition. This is indeed a disgrace to not only Cook County but to civilization as well.

"After physical examination and bath we were given our cell numbers and placed in a cell in this department for the night. The next morning we were breakfasted on soup and bread, after which we were taken to the cell house and placed in cells. At 12 o'clock the noon meal, consisting of ripe fish and half fried potatoes was brought to us, and at 2 o'clock P. M. we were left out of our cells for one-half hour's exercise in the bull pen. We now discovered that the jail was crowded to its capacity, three inmates in nearly every cell. Here we remained from the morning of the 21st until the evening of the 22nd, when I was called into the officers' department and there given my first experience in chains, and was so taken to the federal building by the Chicago police who delivered us to the federal authorities. While waiting here a U. S. Marshal, a fine appearing man, approached me and said, 'Is this Reverend Gerdes?' Upon being assured that it was, he extended his hand and gripping mine most heartily said that he had just been listening to a report of my trial by a marshal who was there, he said further that it is just such men as you that will be in demand when peace is restored. He then went to the marshal and speaking to him pointed toward me, and left the building.

"While waiting here others were brought in and when it came time to leave there were nine of us, who were put in chains and taken to the station and placed on the train that was to take us on our way to Leavenworth Federal Prison, Kansas.

"The marshal who had us in charge had an assistant, in whose care he left the prisoners, and ordering my chains removed, took me into his private apartment

and treated me like a man, the chains were removed at Chicago, Illinois, and were not since put on me.

"On the afternoon of November 23rd we arrived at the prison which is built on a rise about one-fourth mile northwest of Leavenworth, Kansas. The federal reserve, which comprises several hundred acres joins on to the city. On this reservation, Leavenworth prison, which is the civil prison, and Fort Leavenworth the military prison, are located about one and one half miles apart.

"The first act upon arriving at the prison was the delivering of their guns by the marshal and his assistant. No one on the grounds is allowed to carry a gun because it would not be long until some one else had it in his possession especially inside the walls. Those who guard the prison proper are in fortified towers. Prisoners who work in outside gangs are picked men and are overseen by guards who carry rifles simply to keep them from running away.

"We now approach a large solid steel plate door which is mechanically raised by an attendant, giving entrance into a large antechamber or prison, next a steel gate is entered where our names are recorded, and even through another steel gate into a large hall occupied by officers on either side. In one of these rooms we are searched and our belongings, if any, are taken from us and we are now placed in quarantine for a few days, after which we "dressed in"—that is shaved, bathed and were given our prison dress, which in this case is a uniform of blue with brass buttons. In the course of time we have gone through the entire role of having our photograph taken, weighed, measured by the Bertillion system, finger prints, vaccination, etc. (In process of this 'dressing in' I contracted a severe cold on account of a radical change in the weather and the removal of a heavy beard).

"After 'dressing in' we were taken before the dep-

uty and assigned our work, I being assigned to the kitchen, where my work consisted in keeping the captain's stand clean, washing the marble finish and serving mess. Those serving mess are given a white coat, apron, and cap to be used while serving. It may be interesting to some to know that the dimensions of this mess hall as measured by me were sixty-eight steps long by thirty-eight steps wide, with five rows of tables, forty-two tables in each row, accommodating twelve hundred and sixty at each setting. During the time that I served in the kitchen I was locked in a cell at night.

“Shortly after entering the prison I received notice to report to Mr. Allen, the chaplain, who inquired into my case, and after learning who I was, greeted me very friendly, giving me the address of Brother I. H. Christ of McLouth, Kansas, who was a friend of his and often came to the prison. He also gave me valuable information as to what I would find in prison. Later Brother Christ came to visit me; and right here let me say that no one, only those who have the experience of prison, can know what it means to receive such visits, or to receive letters from friends. The mental depression is awful, brought about, no doubt, from the narrow space allowed in the cell, and rules which do not allow one to think for himself, or in other words use initiative.

“Here one meets life in all its phases, every social condition imaginable is found here, white, black, yellow, red, and from almost every land on the globe. Here also are congressmen, legislators, judges, lawyers, doctors, ministers, here is intelligence and ignorance. You meet the patriotic and the anarchist, the depraved and the gentleman, and some whom I believe to be true Christians. Here is also a wide range of disposition, such as humor, pathos, sadness, hilarity, many dissatisfied, also many perfectly contented.

“Now have you any idea of what order obtains in

such surroundings? The evil is prominent because it is in the majority and it is impossible under such circumstances to keep people from committing crime or to keep articles or material from those who are determined to do wrong: Hence we have the dope fiend who manages to get his dope, the drunkard his drink, and the counterfeiter to pursue his art. The dope fiend becomes hilarious, the drinker drunk, there is theft committed, and you are in continual danger of injury. Nearly every day there would be some of gang number 2, which was composed of blacks, appear at mess with their heads bandaged. So frequently are disturbances that I was obliged to pass through two riots in the mess hall because the prisoners were not pleased with the grub,—especially meats which are ripe. Cups, saucers and plates are dangerous ammunition at close range. However, I received no injury in either case.

“Saturday afternoon was a half holiday in the prison and we had a good chance to become acquainted with each other as we were thrown together in the park.

“During my stay at Leavenworth I was fairly well treated by the guard, as they learned who I was, and that I did not oppose them in any way. I was given church and Sunday school privileges which I appreciated, and was chosen teacher of a class which was composed of one judge, two doctors, one lawyer, and eight others. This was the most interesting class I ever taught.

“On the other hand, the treatment I received from the prisoners consisted of minor indignities by the depraved in heart and in mind, who conjured all manner of foolish and filthy questions to which I replied that no man had ever placed such questions on record.

“During this time of strife there were many who because of the conscientious convictions were imprisoned, most of such are good people.

“The federal prison in line with its system conducts

a school which gives instruction in nearly all branches of learning, and of this privilege I took advantage. This school sends out many graduates. I also made free use of the library placed here for the benefit of those who would avail themselves of the privilege. In this manner I was employed until about the 11th of June, 1919. In the meantime the attorney general Gregory resigned and Mr. Palmer was put in his place, making a great change in conditions in the country.

“Judge Landis was disqualified, because of prejudice toward all of German descent, from presiding in such cases as mine, (in fact he did not send any one on such case since he sentenced me) mob rule banished and the sentence of many prisoners commuted, mine among others.

“On June 11th, 1919 I was called before the deputy and told that since I had a very short time to stay that I would receive a star attached to my uniform, made trusty, and placed outside the walls to work on the farm. Here I was granted almost complete freedom as I sometimes was more than a mile from any guard. This continued until September 8th when I received orders to report at the tailor shop to dress preparatory to returning home. Thus a sentence of ten years was shortened to less than ten months. Before closing this description of my experience I feel it my duty to state that I received very refreshing visits from both our brethren and also the Mennonite brethren, which were much appreciated, and I trust God will reward them according to his riches in mercy through Jesus Christ our Lord. And to those my brethren who so faithfully

stood by and assisted me in my sore trial, I owe a debt of gratitude that I can never repay. May God's richest blessings be theirs.

On September 9th I arrived home, found all well but noticed that both wife and daughter had suffered much from their sad experience. Fraternally,

D.. E Gerdes."



CONCLUSION

Now that more than five years has elapsed since the war and men everywhere are crying "Peace, peace," let us renew our faith in the Prince of Peace, lest sudden destruction come. Let every brother resolve to take no part in the next war either as a producer of war materials or as a soldier. Then alone can we wash our hands of blood guiltiness. Know ye that the popular disfavor, persecution, and even death may be your lots, there shall be a glorious dawn "For He careth for you."

April 2, 1924.



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